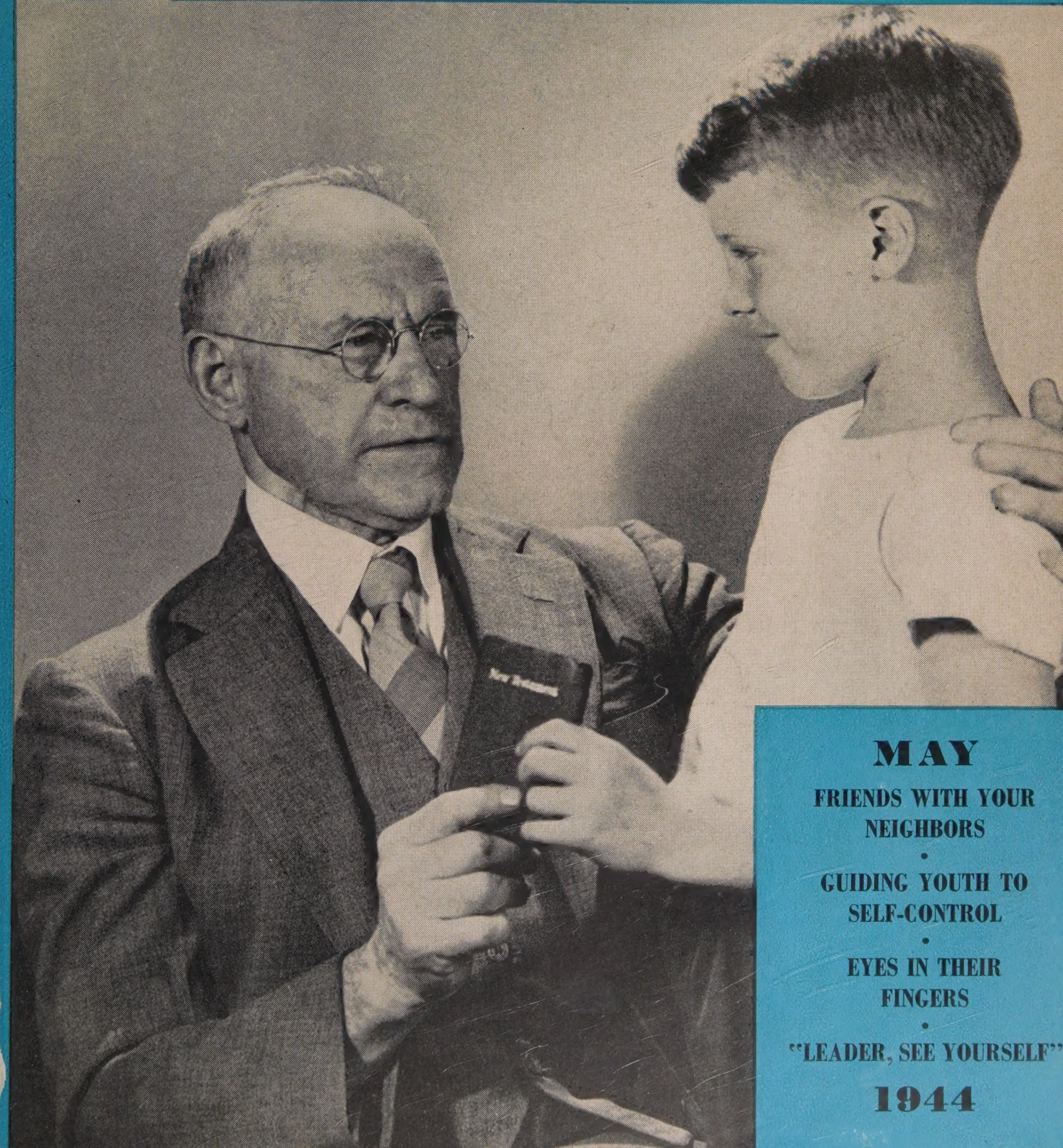


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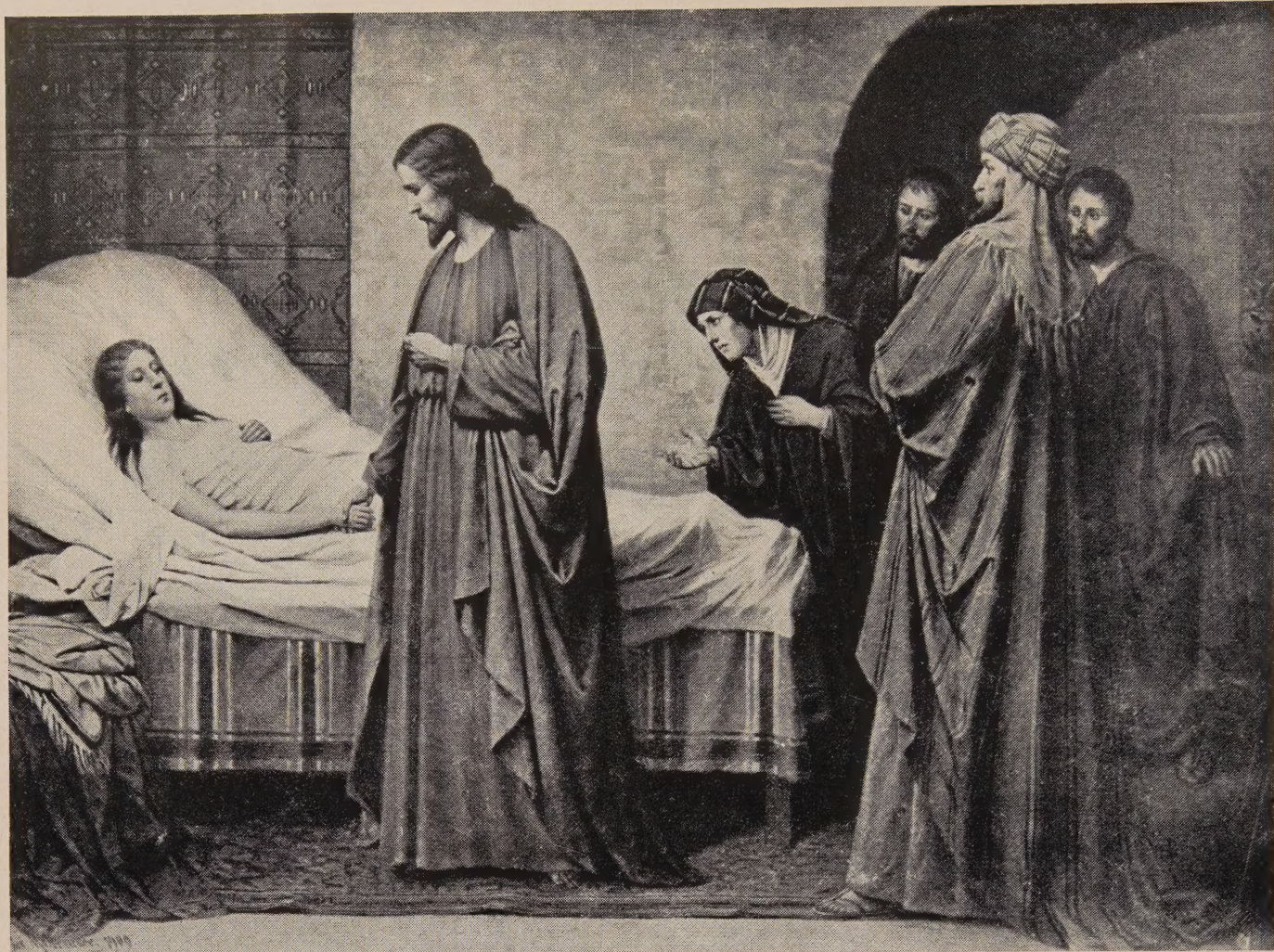
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**EYES IN THEIR
FINGERS**

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"LEADER, SEE YOURSELF"

1944



American Museum of Photography, Philadelphia

THE RAISING OF JAIRUS' DAUGHTER

PAINTED BY JOSEPH MATHÄUSER

BAPTIST LEADER again rejoices in its opportunity to make available to its readers, for personal study and for use in Sunday school teaching, a religious painting which has seldom been reproduced. It is Joseph Mathäuser's *The Raising of Jairus' Daughter*, painted in 1909. The biblical account of this familiar story is found in Matthew 9: 18-19, 23-26; Mark 5: 22-24, 35-42; and Luke 8: 41-42, 49-56. A fresh reading of these narratives will serve to bring the details clearly to mind, and will add to one's appreciation of the painting.

Jairus—tall and dignified, as befits a ruler of the synagogue—stands at the right. In the doorway beyond him are two of Jesus' disciples. Judging by the similarity of their features, they are the two brothers, James and John, who together with Simon Peter, were permitted by Jesus to accompany him into the room. Jairus' daughter, who now has been dead some hours, lies upon the bed. Her mother leans toward her, grief showing both in her face and in her willing but impotent hands. It is Jesus who occupies the center of the picture and who longest

holds our attention. It is in this representation of Jesus that the picture has its chief merit.

Mathäuser has given us a calm and self-possessed Christ—a Christ of infinite compassion and tenderness, yet a Christ of power; for his words, for all their gentleness ("Wake up, little lamb") are sufficient to break the bonds of death, restore the girl at once to health, and to fill the household with rejoicing and awe.

This was the first of the raisings from the dead that marked the ministry of Jesus. Note these two facts. Whereas others had avoided touching the dead child lest they become thereby ceremonially unclean, Jesus took her by the hand. In so doing, Jesus, far from being defiled, imparted to the child cleansing and life. And whereas the professional mourners and the merely curious had been excluded from the room, the most interested and responsible persons, namely, the child's parents and three of Jesus' disciples, were privileged to witness the miracle—a sufficient number to bear a glad and unimpeachable testimony to the master's love and power.

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STANLEY A. GILLET, Young People's Leader
MILES W. SMITH, Adult Leader
JOHN CALVIN SLEMP, Teachers' Materials

This Month

- "The Magic Woods of Happiness," is a Children's Day service quite different in idea from the program, "The Bible Speaks," that has been sent to all churches as this year's special service. Whichever is used, it is hoped that the churches will co-operate with the denominational plan and send the offering for that day to The American Baptist Publication Society to be used for its program of evangelism and Christian education.
- It has often been proved that Christian summer camps have a powerful and lasting influence over youth. C. M. Gardner goes behind the scenes in, "As the Twig Is Bent," and tells us about a Royal Ambassador camp in Maine that has made a wonderful contribution to Christian life.
- What can a chaplain say to fighting men? Can he help them to find themselves in wartime? Ann Miller answers these questions and many others in, "A Chaplain Speaks."
- We are sometimes tempted to think of religion as being apart from life. Baptists have always been intensely interested in bringing Christianity into all walks of life. "Baptists in United States History" may surprise you about your denomination. Some fine illustrations accompany the article.
- "Helping Children to Develop Tolerance and Good Will," expresses one of the most important and difficult tasks before the Christian teacher today. How truly we succeed in it today will help to determine the kind of world we live in tomorrow.
- Young people are willing to do something for others—in fact they often ask, "What can we do?" Ruth Russell has plenty of suggestions in "Willing—and Helpful."
- Thorwald W. Bender unfolds an interesting story of "Ten Dollars and How They Grew."

Baptist Leader

Vol. 6

MAY, 1944

No. 2

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■ That the Christian ministry still calls for a large degree of self-sacrifice is clearly revealed by a recent survey under the direction of Dr. Donald Faulkner and Rev. Milton C. Froyd of The Board of Education of the Northern Baptist Convention.

In this survey, which included comprehensive sampling of all areas served by Northern Baptist pastors, it was found that 1,856 pastors have received no salary increase since the outbreak of the war, despite the drastic rise in living cost in all areas of the Convention. Those pastors who carry on their ministry without the benefit of increased compensation represent 35 per cent of the 5,305 men who serve Northern Baptist churches.

The survey figures indicate that the average annual salary of the Northern Baptist pastor is \$1,635. Among those who have received a salary increase since the fall of 1941, the average raise has amounted to \$23 a month.

Of the 954 pastors receiving salaries of less than \$1,000 annually, only 42 per cent have received increases and the families they support are substantially as large as those of pastors receiving larger salaries. Only 40 per cent of these are provided with a parsonage in addition to salary, whereas, 73 per cent of the pastors receiving salaries from \$1,000 to \$1,900 live in parsonages. Incidentally, it was discovered that this latter salary division constitutes 52 per cent of Northern Baptist pastors and that 68 per cent of this group received salary increases averaging \$300.

The highest percentage of salary increase has come to pastors receiving a higher income. However, these pastors are less apt to live in parsonages. Twenty-three per cent of the pastors receive salaries ranging from \$1,900 to \$3,099. Seventy-one per cent of these have had increases averaging \$500, but only 60 per cent of them live in parsonages, while 39 per cent of the pastors, receiving more than \$3,100, are provided with parsonages. Those receiving more than \$3,100 comprise only 7 per cent of the pastors, according to this study. In this latter group 74 per cent have been given added compensation averaging \$600.

■ Orders for the attractive *A Primer on Peace* will be filled without charge for pastors and church leaders who wish to distribute the pamphlet to their congregations or organizations. Send orders to Council on Christian Social Progress, 152 Madison Avenue, New York 16, N. Y.

■ All churches in the Northern Baptist Convention should be keeping in mind the observance of World Order Sunday on May 7 as a time for encouraging the study of problems relating to world organization. More details can be found in *Young People* for April 23.

■ Television will become an important medium for spreading religion after the war. That's the opinion of Dr. Bernard C. Clausen, who became minister of the Euclid Avenue Baptist Church in Cleveland on April 16. Dr. Clausen was one of the pioneer radio preachers of the nation in the early days of the air waves. He now aspires to start at the beginning with television. For three years—until the war halted experiments—he worked in close co-operation with Station KDKA in Pittsburgh in the development of visual radio.

Some other plans for his Cleveland program are:

Labor schools for the instruction of workers in economics, labor-union history, sociology, public speaking and politics to develop democratic skills.

Services every Sunday for the blind and deaf mutes in Greater Cleveland—regardless of color, creed or race.

Personal counseling on individual problems for the public—whether a member of the church or not—on a definite day every week in a downtown office.

Retraining of men and women who return from the armed forces for service in the church and community.

■ A comprehensive course for chaplains' assistants has been concluded in Camp Davis, N. C., under the direction of Chaplain (Major) John M. Joslyn of the Antiaircraft Artillery School. Although such courses are not officially formalized by the War Department, a number have already been held in various army units throughout the country at the discretion of the posts' commanding officers. The Camp Davis course covered all phases of chaplaincy work, including chapel duties, map reading, office management and military correspondence, the chaplains' relation to the Red Cross, Army emergency relief, customs and courtesies of the service and registration of graves. Considerable emphasis was placed on the need for chaplains' assistants to keep up to date on the basic use of firearms, pitching and striking tents, military hygiene and field sanitation. In addition, a thorough study was made of how enlisted men can be aided in unforeseen emergencies by the chaplain and his assistants.

■ Lisbon has become the clearinghouse of men and women bound on spiritual errands to all available parts of the world. Within the last few months more than a hundred missionaries and their families have passed through here. A recent Portuguese liner brought a group of forty-four. Most of them came through the various American foreign mission societies. They represented Congregationalist, Methodist, Presbyterian, Baptist and other denominations. Their destinations ranged from Arabia, Liberia, the Belgian and the French Congos and Nigeria to India and China. Thirty of them were women.

All of them are faced with the most strenuous and lengthy journeys. In some cases delays in transport already experienced will mean that they arrive at the country of their destination at the beginning of the rainy season and must wait more weary months before being able to pursue their journeys to the interior. Whether they are going to African territory or to the Far East, they must all make this roundabout journey, since the direct routes are closed.

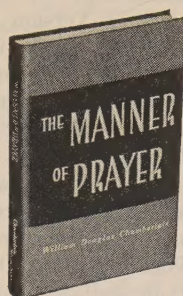
■ The Rev. R. Dean Goodwin, of Dorchester, Mass., recently elected to the staff of The American Baptist Home Mission Society, began his services April 1. He will spend much time on the field presenting the work of the society to the churches and will be available for conferences with pastors. He will also assist the executive secretary, Dr. G. Pitt Beers, in such duties as can be delegated to him readily. Mr. Goodwin received his degree of bachelor of divinity from Andover Newton Theological School and has done postgraduate work in Berkeley Baptist Divinity School.

■ The world expects the church to furnish a basis for a working international order, Dr. William Ernest Hocking, professor of philosophy at Harvard University, declared in Des Moines, Iowa, before an audience of 1,500 persons attending the opening session of the four-day Drake University Conference, sponsored by the Disciples of Christ. The conference theme was, "The Church and the New World."

The world must find an "object of loyalty, devotion and obedience which transcends the national state," he said, "and that is why it turns with a new and almost wistful deference to the Church and asks, 'What have you got along that line?'"

"If there is a hopefulness in the situation of the Church today," Dr. Hocking went on, "it is because it is disposed to know the worst, the only possible preparation for going on to a second stage of power in coping with the international situation."

New Leadership Books

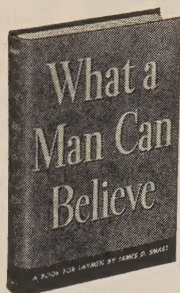


THE MANNER OF PRAYER

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An explanation of theological belief written simply for laymen, yet persuasively for ministers. The book is strong, positive, and progressive, dealing with an honest discussion of the effect of belief on human conduct. This is a splendid book for clarifying your thoughts before helping others. All thinking men and women will want to own a copy.

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"One of the most helpful books in the field of special sermons for special days that I have yet seen. The distinguished author has many books to his credit and now publishes his first book of sermons."—Daniel A. Poling.

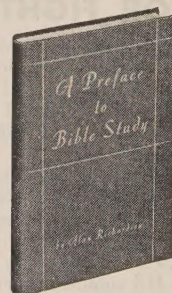
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This book has been planned as an introduction to a better understanding of the essential meaning of the Bible. It presents an overall picture of the general thought scheme underlying Biblical revelation and furnishes practical suggestions for a method of Biblical study. A book of profitable reading for all Church group leaders.

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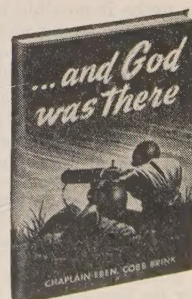


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Gradually the room stilled. The pilot finished, closed the book. "There's my 'bedtime story.' If I should come down tonight I should like to feel those thoughts were my last."

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OF INTEREST TO BAPTISTS

■ The completed manuscript of the Revised American Standard Version of the New Testament will be ready for the publishers this fall, although production will be delayed by wartime conditions. Dr. Luther A. Weigle, of Yale Divinity School and chairman of the committee in charge of revision, announced in Chicago at the annual meeting of the International Council on Religious Education. Work on the Old Testament is more than halfway completed, he told the group.

The new version will be "as modern as Moffatt's and Goodspeed's, but will still retain the essential characteristics of the King James Version," according to Dr. Weigle. There will be no "thee" or "thou" used, except in prayer. Words such as "saith" and "verily" have been eliminated. The new version will return to the King James's use of "the LORD."

"In the printing of the new version verse numbers will be retained, although they will be made as inconspicuous as possible. The multiplicity of reference numbers has been radically reduced so that there are only four to six on a page," he added.

In 1881 British and American committees co-operated in the first revision of the King James Version of the Bible since its publication in 1611. Dr. Weigle explained. It was agreed then that the Americans might use the items of translation rejected by the British after a period of twenty years. Consequently, in 1901 the American Standard Version appeared. In 1929, the International Council renewed the copyright of the American Standard Version, and a committee of scholars was appointed to take charge of the text and the revisions. The active work of revision began in 1937. Since the first revision in 1881, new manuscripts have been discovered and made available. In addition, the discovery of a body of secular Greek material revealed that the New Testament had been written in the common Greek of the day, rather than the classical Greek as had been assumed, Dr. Weigle said.

■ Trustees of the Toronto Board of Education favor the wide-scale religious teachings in Ontario public and secondary schools as outlined at the opening of the Provincial Parliament in Toronto recently. The majority favors the system at present operating in Toronto where 49 out of 88 public schools have weekly classes in nonsectarian religious instruction, conducted by Protestant clergymen on a basis of voluntary attendance.



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In the Hotel (capacity 200)			
Four in a room, private bath	3.50	22.50	25.50
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OF INTEREST TO BAPTISTS

■ The co-operation of religious and other voluntary agencies for work among refugees in the United States and overseas is "an encouraging sign that our people sense the real issues of the war," Dr. Leland Rex Robinson, president of the American Committee for Christian Refugees, declared recently at a meeting in New York. He spoke at a dinner of the Refugee Relief Trustees, Inc., of which his organization is an affiliated agency, together with several others: Unitarian Service Committee and the International Rescue and Relief Committee.

The problem of refugees and other displaced persons is not only for governments, but also for the millions of free and responsible citizens acting through their own nontax-supported agencies. Dr. Robinson gave emphasis to this fact.

Pointing to uneasiness in some quarters that the admission of a large number of refugees would create a postwar unemployment problem, Mr. Harrison went on to say: "I believe that public opinion toward refugees is becoming more and more enlightened and favorable as it becomes more evident that many of our so-called refugees are making valuable and specialized contributions to our national life."

CONGRATULATIONS TO

The First Baptist Church of Pemberton, N. J., Rev. F. I. Sigmund, pastor, on 180 years of service.

The First Baptist Church of Oswego, Kans., on the celebration of its seventy-fifth anniversary. The pastor is Rev. H. J. Lacey.

The Polk, Nebr., Baptist Church on its sixtieth anniversary. Rev. R. M. Bailey is the minister.

The First Baptist Church of Junction City, Kans., on the celebration of its diamond jubilee. Rev. P. E. Johnson is the minister.

The First Baptist Church of Bethlehem, Pa., on the observance of its diamond anniversary. Rev. Edwin H. Frey is the minister.

The First Baptist Church of Denver, Colo., on the completion of payment for the new church building, estimated at \$300,000. The debt was cleared in less than nine years after the launching of the financial campaign. Dr. Clarence Kemper is the pastor.

May, 1944

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Mr. Gillmore: Without deposit, mail trial carton of "CHARM" Starch, costing us \$4.50, selling for \$6.00. If it doesn't sell FAST, we'll return collect and you will immediately mail us a check for \$1.50, our GUARANTEED profit!

Name
Organization
Street
City State

Eyes IN THEIR FINGERS

AFTER you have read this paragraph, close your eyes for a few moments. Think, while your eyes are closed about a blind person you know or have seen. Say to yourself, "This is the way it is for him." Put out your hand toward the table by your side. Your Bible is there, but you can't read it. The current magazines are there, but you can't see the photographs, the cartoons, the stories. . . .

It was a game for you, this experiment. You've opened your eyes now, blinking them against the sudden light. For 213,000 others, it is no game, no momentary blackout. For them it is a lifetime of darkness.

There is a small gleam in their night, however, a tiny ray of hope that is growing larger all the time. Bible por-

tions, popular books, even magazines, are now being published in Braille. The fingertips of the blind translate these little "dents in reverse" into words and sentences and even music characters for the songs they sing. Braille gives the blind a new sense of resourcefulness, gives them eyes in their fingertips. More than one sightless person who finds this new door opened to him feels that he is the beneficiary of a miracle—though the little French priest who invented Braille, and whose name has been given to the characters, has been really forgotten.

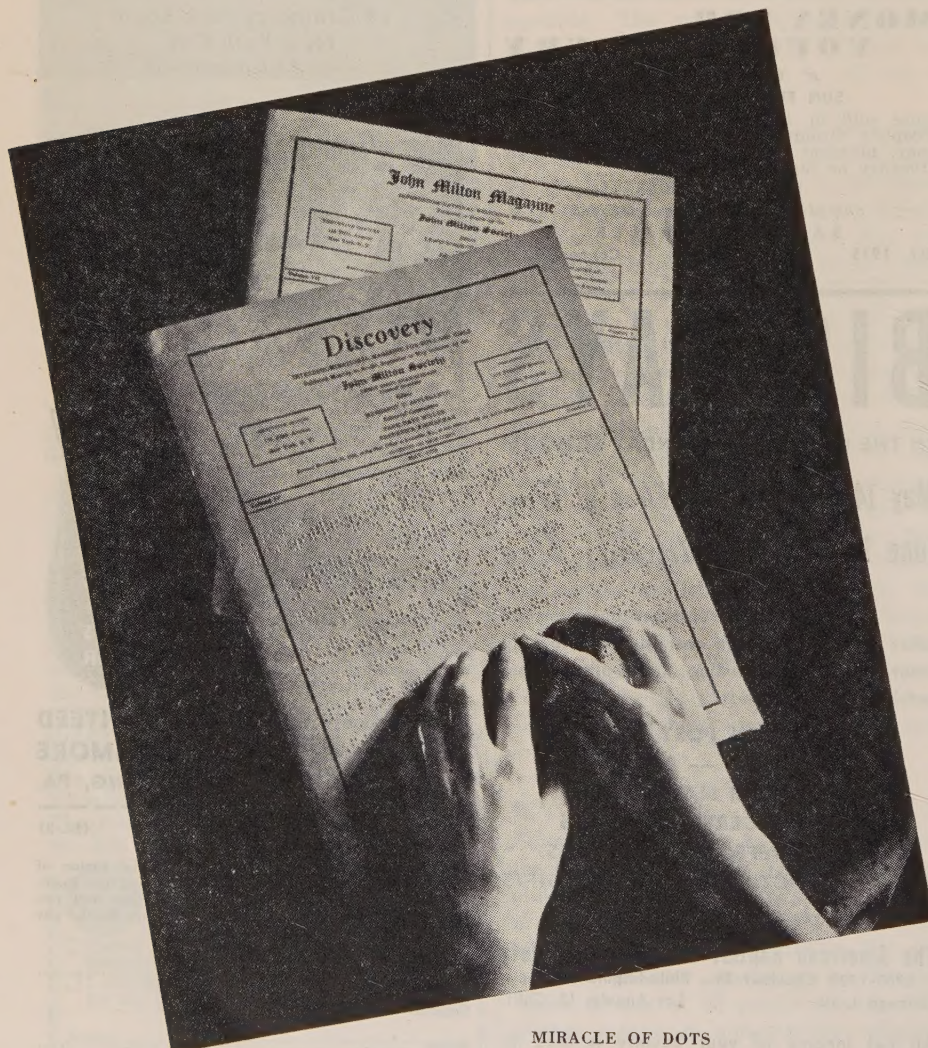
But while Braille opens up the possibility of reading, there remain many limitations. Braille books and magazines are bulky and expensive to produce (the Bible runs to twenty large volumes). The number of books thus

reproduced is small, most of them are too costly for the great majority of sightless persons to purchase, and any number of the volumes would take up a great deal of space. Happily, there are arrangements set up by the large libraries, with the co-operation of the Library of Congress, by which Braille books can be borrowed at little or no expense. Also there are the "talking books"—read onto records which can be borrowed or purchased. But our blind people, as do most of us, enjoy most having magazines and books that they feel are their very own, to be read when they like.

There are Braille educational books, books of history, travel, biography, fiction, the classics. But the number of religious titles is small indeed. Religious literature is not only limited in the provision of books, and these comparatively expensive, but most of the few religious periodicals are published under sectarian sponsorship. The Roman Catholics, Jews, Christian Scientists and Mormons were early in the field; but Protestant churches were slow to see the need.

It was not until 1928 that what is now the only interdenominational agency for providing nonsectarian religious literature in Braille was created by the Protestant churches under the name of the John Milton Society for the Blind, with offices at 156 Fifth Avenue, New York City. A committee representing the International Council of Religious Education and the Home Mission Council of North America set up this organization, with two-thirds of its directors selected by these bodies. The well-known Helen Keller, the blind and deaf lady who has risen so magnificently above her handicaps, has been president since the beginning.

The first undertaking of the society was the publication of *The John Milton Magazine*. This periodical, issued monthly and sent free to the blind persons who can read Braille and who indicate a desire for it, seeks to present in full or condensed form the cream of current religious thought and an inspiring picture of Christian activities, at home and in the mission fields. In addition there are helpful poems, a hymn with music, and editorials intended to further a feeling of fellowship among the handicapped readers. But a feature most highly prized by many is the monthly presentation of the Sunday



MIRACLE OF DOTS

By OLIVER R. WILLIAMSON

school lessons. A large number of the blind are pupils or teachers, and this enables them to hold their own with their sighted associates who have ample materials in ink print freely provided for them. And there are many, unable to attend services, who use these helps for their own individual "Sunday school." Only those who are in contact with the blind can know how deeply religious are a large proportion of the group.

Being strictly nonsectarian in its editorial character, the magazine goes to readers affiliated with some fifty religious denominations; and there are readers who profess no faith upon whom the periodical may be expected to exert an evangelistic influence.

A second project of much significance was the establishment of *Discovery*, a magazine to meet the great need of religious materials for the young. Edited by Miss Margaret Applegarth, it is highly valued by those directing the education of the younger blind, and by the boys and girls themselves. The greater number of copies go to the schools for the blind, and are read by a large proportion of the approximately 6,000 pupils. Here, too, the Sunday school lessons, not otherwise available in nonsectarian form, are found invaluable.

No government statistics are believed to indicate the total number of blind persons in the United States, but an official of the Russell Sage Foundation, who has made perhaps the most thorough survey, places the number at approximately 213,000. Practically every copy of a Braille magazine is read by two or more persons; experienced workers place the average at four. *The John Milton Magazine* probably reaches some 10,000 readers; but until that number is quadrupled it can hardly be said to have approached its full possibilities for service. As it is, the magazine is read by the blind in every state save Nevada, reaching into the most remote communities as well as the larger cities. Until the war, copies went to some twenty countries; mail blockages now limit it to Canada, Scotland, England, South America, South Africa, Hawaii and the West Indies.

Besides its periodicals, the society has issued several books, including *Standard Hymns* and *Christmas Carols*, both with words and music; *Come Ye Apart*, by Dr. John H. Jowett, and a

May, 1944



THE WORLD AT HER FINGERTIPS



SINGING IN THE DARK

devotional book by Dr. Gaius Glenn Atkins. These are sold at cost or less, and they have been in much demand. The society hopes to have issued, by the time this is printed, a *Children's Book of Bible Stories*, much desired by Christian teachers of the younger blind. Other titles that should be made available in Braille await the possession of sufficient resources. The society has no endowment; its work depends on contributions from churches, Sunday schools, women's societies, and individuals.

That the society's service is sincerely appreciated by the sightless is attested by the constant inflow of grateful and always cheerful letters from them. These

make the work of the society's staff a joy. A striking indication of the feeling of the readers is given by the proposal of one to send her Christmas money to the society to help make sure that no one might be deprived of his magazine because of reduction in gifts caused by the war. This woman, not only blind but totally deaf and crippled by the loss of a leg, with only a tiny income, is busy every day seeking to help others far and near. And she does help. That is the spirit of so many of our blind friends that we almost think, at times, that some of us who possess the blessing of sight might be better Christians if we lost it.

THE IMMANUEL BAPTIST CHURCH of Milwaukee has a church missionary. But that's another story. This one is about how she invested ten dollars in a few mission books—and started a School of Missions so attractive that it reached 165 people! And when you consider that the total resident membership of that church is less than three hundred, you must admit that here are the makings of a real success story!

It all started in this particular church when Miss Ruth Doescher, the church missionary, whose story this isn't, attended the Women's House Party at Beaver Dam. The Missionary Society had sent ten dollars along with Ruth for the purchase of such books as she might find at the house party, books that would help her in the missionary work of the church. Four books caught her eye—*Tommy Two-Wheels*, by Robert M. McLean, for juniors; *The Trumpet of Prophecy*, by Richard T. Baker, for junior highs; *Strong as the People*, by Emily P. Simon, for the young adults; and *For All of Life*, by William and Charlotte Wiser, for the advanced adults. What an eye to missionary business Miss Doescher had when she walked out of the book store with those books under her arm! She was proud of her investment, but I'll wager even she didn't expect such big dividends. When she returned from the house party, she showed the books to the pastor and suggested that they be used as texts in a weekly School of Missions. The pastor thought it over; he knew that the prayer-meeting group wasn't as large as it should be—maybe the people needed something new, something different for a change! And he also knew that his church members were aware of the whole world and the problems of other nations as they had never been before. Why, now was just the time to capitalize on that world-wide interest and get his people to study the missionary angle of the world's problems and needs.

The next meeting of the Religious Education Board—at which representatives of every organization in the church were present—was no usual one. The pastor and church missionary made some specific suggestions for the first School of Missions to be held in their church! The religious educators endorsed heartily those suggestions and added their idea of having some one organization serve as the sponsor for this program. The Women's Missionary Society was chosen—naturally, for everyone knew that its members were just about the hardest workers in the church, and whenever they sponsored anything, the job was done just right! The deacons were taken into the planning also—they were the ones who had to clear Wednesday nights

Ten Dollars and How They Grew

By THORWALD W. BENDER

for the school. When the pastor met with the board to outline the program of the church year ahead, he included the missionary project. By this time, practically everyone in the church was "in" on the idea, and consequently, it was bound to go over.

As soon as the School of Missions had been announced before as many official bodies in the church as possible, a four-page announcement of the program was distributed to all the church members and prospects. These announcements went out by mail to those who were not present at some meeting of the church during the week. The exact dates, number and ages of all classes, names of the faculty members, and the titles of the various texts to be used were attractively arranged in this four-page announcement. And on the Sunday before the opening session of the school, all the scholars who wanted to attend were registered.

The four-classes that were organized—with an eye to accommodating the children as well as parents—centered in the junior age group, the junior high, the senior youth and young adult, and the advanced adult. The young adult class, with between thirty and forty members in attendance every Wednesday night, was the largest class of all. Who said young people were too busy during these days to attend a midweek service at the church? Milwaukee is one of those cities that ranks at the top when it comes to war work, too, and that means swing shifts and all the other things that some people think are responsible for keeping young people away from church. But Immanuel just didn't believe this idea about not reaching their young people, war work or no war work, so they provided that group with a wonderful teacher, contacted each of them and let them know about the treat in store for them on Wednesday evenings—and, presto! over thirty regular members in the young adult class! The pastor taught the advanced adults, the assistant pastor the young people, and two leaders each were provided for

both junior and junior high groups. A joint opening of about fifteen minutes, in charge of the pastor, got each Wednesday night session off to a good start. Spirited singing and famous mission texts of the Bible furnished the content of this united devotional period. Prayer meeting and mission study all in one—that was the idea, and it certainly worked.

But—believe me—that's not all the story. These people were not satisfied to have just the first School of Missions in their history, and to break a couple of records by reaching over half their membership during the school. To top the program off, they arranged several special attractions. On one Wednesday evening they had a number of interesting visitors. They were Rev. Charles Brumfield, pastor of a local Negro Baptist church; Mrs. George Isoda, a Japanese evacuee working at the Milwaukee Christian Center; and Mrs. Grace Eads and Miss Eva Johnson, with four Chinese young people from the Chinese school conducted by Milwaukee's First Baptist Church. On that evening, the class schedules were so arranged that each of these visitors could spend fifteen to twenty minutes in each class. And as a result of those visits, the Senior Youth Fellowship of Immanuel invited the Negro Youth Choir of the Rev. Mr. Brumfield's church to participate in a Sunday evening worship service. Following the service, the group of twenty Negro young people was entertained by the Immanuel young people. This is the way to teach missions—and then put that teaching to work!

Then, for such a good school, the leaders decided that there must be an "extra special" closing night. A potluck supper was planned. A pastor from near-by Grace Baptist Church, who loves missions, was invited to bring a great missionary message to the group. There were several musical numbers, and a three-minute résumé from each of the four classes. The president of the Women's Missionary Society, the actual leader of this School of Missions, acted as toastmistress. When the last session's records were in, they revealed that at least 75 per cent of the families on Immanuel's church roll had been enlisted in the school! If you really want to know what a success their school was, you may judge by what the people said time and time again since their classes ended: "Let's start another School of Missions!" Incidentally, the prayer-meeting attendance jumped so high as a result of this special program that now a special youth group has also been arranged along with the regular Wednesday night prayer meetings! Now, what do you think of the simple formula that produced such a panacea?

The Stranger's Sabbath Home

By MARY HELEN HALE



NO ONE A STRANGER IN TREMONT TEMPLE LARGEST PROTESTANT CHURCH IN NEW ENGLAND

A CHANDELIER, an old theater building, and a man in search of a place to hold religious services would not seem to be important links in a chain of circumstances. But they were—the first ones in a long, long chain that now holds together many precious things.

This might not have been so if a certain young man had not believed that he owned the right to a pew in an exclusive church. On a certain Sunday he disproved that ownership by taking a friend with him to worship—a Christian Negro. For nothing more than that he was ejected. That is, he lost his right to sit in a pew. Eighteen others decided that “pewitis” was no disease for Christians. They joined Timothy Gilbert on his way out.

These people were anxious to establish a free church that would be for all the people of Boston, the poor, the destitute, the lonely. But they had no place in which to hold church services. That is, they had none until Timothy Gilbert happened to pass the Tremont Theater and see a sign: THIS PROPERTY FOR SALE. Here was an ideal place for their church, right in the heart of the city! This was just what they had been looking for. He was waiting at the door when the owners arrived at their office the next morning, but even then he was too late. The property had already been sold, and the transfer was almost completed. But the buyers had refused to include a certain chandelier in their purchase, and the owners would not make the transfer complete until the chandelier was also bought. Deacon Gilbert suddenly became very interested in chandeliers, and particularly in this one!

He arranged to buy it, and with it the Tremont Theater building. That was how the largest Protestant church in New England began.

Anyone who knows American history remembers that during the past century there have been panics and fires. The members of Tremont Temple need no history lessons to recall these, for they have experienced both—frequently. Their church burned to the ground three times. And if the fire department did finally arrive, it brought too little help, too late. During one of the worst panics, the church treasurer had to scour the town for enough red ink to keep the church books up to date! The church members took one look at those books, and decided that the church would have to be sold. Only one deacon refused to sell out. Instead, he found a way out. Now the books are all in the black, and

the church property with its strategic downtown position, is worth over one million dollars. All of this—because one deacon chose to be recalcitrant!

The Church That's a Town Hall

It was another deacon, or maybe several of them, with plenty of Yankee ingenuity, who suggested that the fourth church building be arranged for use as a civic auditorium and office building during the week. The result was not at all orthodox as churches go, but the building is nevertheless a house of worship, rich in ecclesiastical symbols that decorate façade and foyer, and especially the huge auditorium with its two balconies. Its eight floors house many offices and fourteen halls that are used by Sunday school and Christian Endeavor groups. The auditorium, with a seating capacity of 2,600, is a great

WHERE SERVICEMEN MEET—IT'S JUST LIKE HOME!

Photos by Fay Foto





A CORNER OF THE TWILIGHT HOUR CONGREGATION

public meeting place, a "town hall," where political rallies and Burton Holmes' lectures are billed for midweek nights. And that's where the Yankee ingenuity comes in: the idea of using a church auditorium for a town hall somehow gets across to many uninterested people the fact that the church is concerned about the everyday life of Boston's citizens. Hundreds of people have caught the spirit of the Temple, and returned on Sundays to see just what this church was really like. Maybe it *was* curiosity that prompted them—but they've been returning every Sunday! That's why an auditorium with a seating capacity of 2,600 isn't large enough for the Sunday crowds that throng the Temple.

One of the unusual things about that auditorium is its platform. When you first see it, you blink your eyes and look again—something's missing! It's the pulpit. You look again—something's been added! Around the back of the large platform are seats for all the deacons and prominent Baptist visitors, who take their places just before each Sunday service begins. You see, with such an arrangement as this, there's never any doubt that the Tremont Temple deacons "back up" their pastor! To the left of the audience stands a lovely lectern. Otherwise, the platform is bare. This arrangement was made for the many famous orator-pastors of Tremont Temple. George C. Lorimer, Cortland Myers, and J. Whitcomb Brougher occupied this platform. Dwight L. Moody considered it the greatest evangelical preaching station in America! And by the way, evangelism is still the keynote

of Tremont Temple's preaching services.

It was during an evangelistic service in this church that the assistant clerk of the Norfolk District Court, who was a regular member of the church, decided to leave his law practice and serve God as his minister. The lawyer's name was Gordon Brownville. Within five years after his graduation from Eastern Seminary, he became pastor of Tremont Temple. There is a memory behind his earnest preaching. He recalls his great need of God's presence when he came to worship in the Temple thirteen years ago. And he feels keenly his responsibility in helping the multitudes that throng the Temple to find God just as he did.

Members Commute 100 Miles

Some of those multitudes commute one hundred miles to church! Any church that can draw its attendance from such a distance certainly must have an attractive program. And it must be attractive all year round, for the average commuting distance for each of 2,558 Temple members is at least ten miles. They come from all directions for the all-day Sunday program that is arranged just for their convenience. Perhaps you thought that all-day programs went out with the dinner on the ground custom. Not for Tremont Temple! For this is a streamlined, church-day-for-the-entire-family sort of program that you would expect of the Temple. It begins with the regular morning worship service at 10:45. Immediately after the worship hour, buglers call the people to various Sunday school classes. Though the Temple was first widely known as a preach-

ing station, it is also known for its large, organized classes. For example, glance at the records of the Bethian Women's Class, and you'll find their offering for last year was only \$1,119! And their attendance has increased so rapidly that they are planning a "moving day"—to larger quarters. If you are wondering what plans the Sunday school superintendent has for the future, just ask him. He has so many good plans that he can't tell you about them fast enough! A curriculum is being planned along the line of Riverside Church's Christian Education system. By the time each scholar has completed his young people's Sunday school days, he will have studied the entire Bible. His teachers are volunteers who are sold on the value of Sunday school training. His class has weekday activities planned for them which give a chance for practicing what they are taught on Sundays. For example, the Boys' Club supports several Chinese boys who are confined to tuberculosis institutions.

For the very small children and the beginners there are the very attractive "Tiny Tot" nursery and the "Kindergarten." For all children there is a "Junior Church," styled especially to fit their interests and experiences. If the children listen closely during their Sunday school hour, they may hear the faint strains of an orchestra, playing hymns. That's the Brotherhood orchestra! But you might expect big things from a men's organization that could show a total attendance of 4,355 for last year and a yearly offering of \$1,912.

An Afternoon and Evening

On the ordinary church calendar, the activities for the day cease when Sunday school and church service are ended. But Tremont Temple's calendar is far from ordinary! At three o'clock each Sunday afternoon there is some special feature, such as "Uncle Elmer's Song Circle." Also an attractive reading room is open for those who wish to relax a bit. Some people have to catch their breath so that they can keep up with the rest of Sunday's schedule: Christian Endeavor meetings for every age group at five o'clock; an intercessory prayer group at 5:45; then the Twilight Hour Broadcast, carried over four radio stations, beginning at six o'clock.

Over six hundred young people attended the Twilight Hour every Sunday night during last year. They sang their favorite gospel hymns, took turns reading the Scripture lesson, and then listened to their pastor's message. It is always an extemporaneous one based on some great Bible promise. Many "precious promises" are placed in a box from which the pastor draws one, reads it aloud, and talks to his friends about

what that particular promise can mean in their daily lives. On one Sunday night a Temple member far out at sea heard the broadcast. He wrote that it lifted his spirit, bringing comfort and strength to his life. Dr. Brownville's messages have been like that every Sunday night for seven years.

Just before the evening worship hour Dr. Brownville meets with his deacons to pray for the evening service. Later, as they take their places on the platform, they find an overflow crowd in the auditorium, with both balconies packed. These are the multitudes, not unlike those that Jesus loved, and they feel at home in the Temple. For they know that they are welcome and are wanted there. No other church ever showed a more Christlike spirit in gathering into its family all the people—the poor, the ragged, the drunken, the foreign, the unlovely, and the refugees from the loneliness of city life. The Temple workers help them get their old-age pensions, find medical aid for them, visit them when they are in prison, and tell them of Jesus in deeds of mercy that reflect his great love. When they attend services at the Temple, they can understand what they hear about Jesus' love because they know Miss May Malvern, Tremont Temple's church missionary, or the "Templars," who call in each Tremont home during the year, report sickness and trouble, and see that the needs of the congregation are met.

An Evangelistic Church

At every evening service salvation is the theme of the sermon. Always the invitation is given to all who have experienced salvation to announce publicly their decision to follow Christ. Those who respond are greeted by the pastor and then directed to the Inquiry Room, where each person is welcomed and counseled with by a deacon or church leader. Because many servicemen respond to the invitations, chaplains are always on hand to talk with them about their decision for Christ. This Inquiry Room is typical of Tremont Temple's thoughtfulness of those who respond to the invitation their pastor extends.

Much of the work for Sunday night evangelistic services is done by those who spend the whole day at the Temple. During the afternoon, they walk over to Boston's big Commons, where people sit and talk, or mill around. There they do *personal* evangelistic work. They pass out invitations to attend the evening service at the Temple, or tracts that explain the importance of being Christian. Those who are "down and out," or lonely, or far away from home are especially welcomed to the Temple. The High School Department is responsible for special invitations to the servicemen

who are to be found in the Commons. These church members know what the Great Commission means. "Go ye into all the world," written in gold above the organ arch in the church auditorium, they take literally, realizing that "Go ye" is a personal command, and "all the world" includes Boston, their own neighborhoods, and the Commons.

Aside from their evangelistic work on the Commons, the young people of this church express their missionary-mindedness in many ways. Once each month they have charge of the program at Merrimac Mission, where they speak and sing to a cross section of Boston's poor. Last year the young people alone gave \$750 to home and foreign missions. They paid all the shipping costs on White Cross material made by the Women's Missionary Society. One rural missionary was sent to Maine to work in rural districts during the summer; her entire salary was paid by Tremont Temple young people. On the huge honor roll in the foyer are the names of 175 members who are away in their country's service. Yet there are still over 250 active members in the two Christian Endeavor societies for young people, and almost as many visitors attend the Sunday night meetings. In appreciation of his young people's interest in missions, Dr. Brownville started a scholarship fund, which now totals \$3,500, for missionary candidates in his church who have no other way to get proper missionary training.

For the Servicemen

In December, 1942, Dr. Brownville also decided that something had to be done for the large number of service people drifting back and forth around the Temple, and sometimes through it. He would naturally want to help them, for he was a Distinguished Service Cross

soldier in the last war. He well knew how they needed a church that *cared* about them. When he mentioned the need for a servicemen's program in one of his sermons, a man in the congregation wrote on a card, "If you get nineteen others to do the same, I'll give \$50.00 for this program," and dropped it in the collection bag. Those nineteen were not hard to find. At the evening service \$1,000 came in through a wave offering, and \$900 was collected in loose offerings. With this sum, the Temple began its program for servicemen. World Emergency Fund aid was offered. Then the state Baptist headquarters offered their services, and now the program is large enough to reach over sixty thousand servicemen a year!

On the street floor of the Temple is a very attractive reception room. It looks just like home. The older women of the congregation delight in being hostesses. They play mother to the fellows who need them, the young boys who are on their way out, other boys who have just returned from overseas. These fellows crave something that's like home. And they find it at the Temple, in the big, shiny apples on the tables, and the bowl that's always full of hot popcorn; in the game room down in the basement; in the social hour they enjoy with the young women of Tremont Temple who come in at night to entertain them; in the sings that always follow the refreshments and the testimonials that always seem to follow those favorite gospel hymns. Yes, all this is just like home.

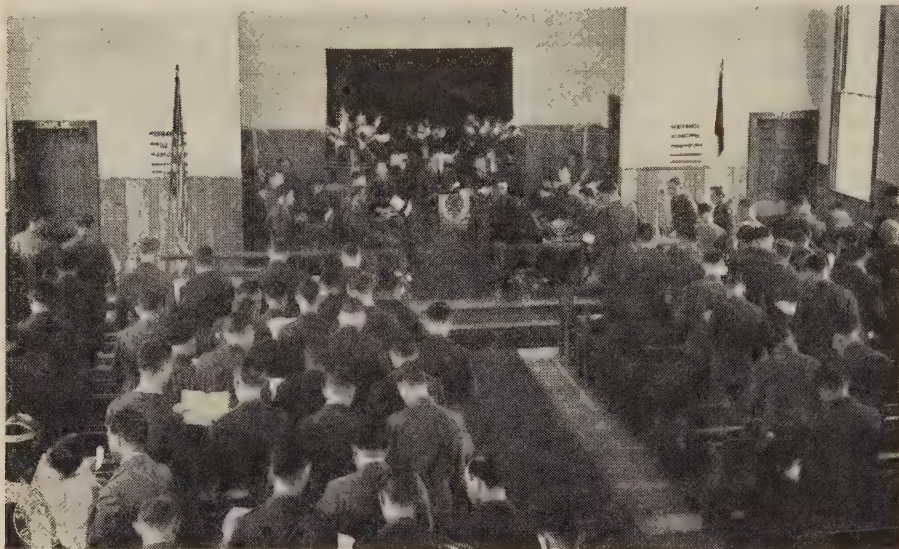
In the Temple basement was a store's stockroom. It was rented, renovated at a cost of \$3,000, and now it's the most spacious and attractive recreation center that you can imagine. One room is the servicemen's kitchen. When refreshments

(Please turn to page 13)

MISS MAY MALVERN AND HER BETHIAN BIBLE CLASS



A Chaplain Speaks



A SOLDIERS' WORSHIP SERVICE

U. S. Army Signal Corps

THE SOLDIER did not pack away his appreciation for religion with his civilian clothes. Instead, as one Army man put it, "They are the toughest—and the most religious—men you can find anywhere." Many of them are real missionaries to the people in foreign countries where they are stationed. Others are understanding what the gospel means, for the first time in their lives. Those with a Protestant background are deeply interested in Christianity, and not ashamed to show it. They gather under a big tree, or on a hillside, or in the recreation center, or where they happen to be at the time, for worship and to hear the chaplain speak about God. If you had been with the Air Corps at Keesler Field, Miss., on a certain Sunday, you would have something to remember and you could tell the folks back home that their boys do attend divine services. And if you had wondered just what the chaplains preach to the men, you would have had a good sample in the sermon delivered by Chaplain Solon L. Cole.

After the men had sung hymns—and how they can sing!—they were strangely quiet and reverent during the prayer. Then the chaplain stood and read one sentence from Paul's second letter to Timothy, "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel." He repeated four words with an emphasis that all would remember: "according to my gospel."

Just as there are four gospels according to the writers of the New Testament,

he continued, so are there gospels according to each Christian. But perhaps you do not like that word, "gospel." It has probably been used so often and so carelessly that you have lost its first meaning. It refers to God's messages to mankind that are recorded for us in our Bibles. These messages never grow old. They are verily what you and I need today. Many men have said that they had not begun to understand life, or indeed to *live* until that gospel was presented to them. And because many fellows all around us will never read the message in the Bible, you and I must present the gospel to them in the way we live before them. So ask yourself this pertinent question: "What is the gospel according to me?"

According to my gospel sin is a reality. In our world many try to belittle or laugh off the fact of wrong relations with God. But you need no chaplain to point out to you the fact of evil; you see the evidence of it in the lives of men all around you—theft, lies, vice and all others in the catalogue of evil. Men try to deny their personal sins, whether they are great or small, but a denial does not take away that evil. For, according to God's Word, "The wages of sin is death—" death to all that's good and decent in a man, death to his *best* self, death to his chance for eternal life. Such sin is defined in the Bible as a transgression of the law, the moral law of the universe, God's law. If we could do evil and take all of the punishment ourselves it would not be so tragic that men sin. But God suffers, for by that

MEN IN SERVICE HEAR THE GOSPEL FROM OUR CHAPLAINS

By ANN MILLER

sin we break our good relationship with him, and by it we harm our fellow men. Recently there came into the chaplain's office a young man who said as he stood before the desk. "May I talk with you? I am in great trouble." And he was in trouble—with his conscience. He had grossly wronged a friend, and the guilt of that wrong weighed so heavily upon his heart that he was miserable. Every person realizes that he has sinned; those that are honest with themselves are miserable over their evil deeds. Let us all face ourselves, with all of our sin, honestly and not try to run from our guilt, but rather to seek forgiveness for it and strength to overcome it. Thus the gospel according to us will be a sincere one.

According to my gospel there is a Saviour. "Thou shalt call his name Jesus; for he shall save his people from their sins." "For the Son of man is come to seek and to save that which was lost." To men through the ages who have faced life squarely, and found themselves lost in sin, this message is the greatest news in the world. It is the key to happiness. It is the answer to the question I've heard so many times from soldiers, "I've made quite a mess of things—I've done the wrong thing—is there any way out? Is there any help for me?" Another man, a jailer, asked the same question in different words: "What can I do to be saved?" The answer was simply, "Believe on the Lord Jesus Christ—" Belief, hope, love—these things that cannot be destroyed are now more precious to men in our position than ever before. Today we are keenly aware of their priceless, enduring quality. And many of us for the first time realize that we cannot live without faith. We want to be saved. And those Bible verses that we have heard many times before begin to mean something. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

According to my gospel the Lord God is a real person. We worship him as Father, Son, and Holy Spirit. He is the Creator of every good and perfect thing. And though he is so wise and powerful, even you—even I—can approach him with a consciousness that he loves us, that even the hairs of our heads are numbered. Wherever we go, whatever we face, God is there, and his love is ever with us, for God is love. In the life of our Lord Jesus Christ we see demonstrated the compassion of God for all mankind. Through their belief in Jesus, men come to know God's love, and to live in the sunshine of his care. Though everything else fail, his everlasting arms will lift you; you may be sure that he will take care of you.

According to my gospel the Bible is God's Word to all men. It is a guide that points the way to truth and life. In its pages are sacred words that will show each of us God's will for our lives. As we let the Bible speak to us, God's message of hope, guidance, and truth is revealed to us in a marvelous way. When the psalmist said, "Thy word have I hid in mine heart, that I might not sin against thee," he voiced a truth that is as applicable today as it was in his day. Strong men have always sought the help that comes from reading God's Word. The leaders of our nation, and of our armed forces are men who believe the Bible and many turn to the pages of this Book each day for strength and wisdom. Every one of us has a little New Testament given us by our church, or a Bible that we have used since we were kids in Sunday school. It contains a dynamic, all-sufficient gospel. It cannot be ignored. We cannot afford to be ignorant of its message for all mankind. For it holds the answer to the many problems that you and I now face.

Soldier, if you have not made a personal surrender of your life to the Lord, you should do it today. Here is the plain question that you ask now: "What must I do to be saved?" (Acts 16:30). And here is the answer: "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). For God's promise is "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life" (John 5:24).

After the chaplain had given this invitation, the men stood to sing a hymn, and sixty-three men accepted Christ as their Saviour. You see, soldiers do not pack away their appreciation for religion with their civilian clothes.

Northern Baptist Convention
May 23-26
Atlantic City, New Jersey

May, 1944

The Stranger's Sabbath Home

(Concluded from page 11)

have been served, the fellows grab the dishes, wash, dry and sling them into the shelves in strictly G.I. style! One of the hostesses said she almost fainted for fear there wouldn't be a whole dish left when she looked into the kitchen and saw the sailors slinging plates around just as they did on board ship. "But it would have been worth it," she added, "for those sailors were having the time of their lives!"

Over two hundred hostesses and six hosts serve in this Temple program that has grown into a denominational program by now. Every day, from three till eleven o'clock, the doors open wide to all the servicemen who pass by. The influence of such a gigantic program for servicemen will never end; it is felt by many individuals who in turn will be helpful to others.

And That's Not All!

Last year the Women's Missionary Union made 1,135 articles of clothing for various relief agencies. They also found time to read 4,707 missionary books during the year. Their offerings totaled \$1,359. Much of this money went to support the eleven Tremont Temple missionaries. Altogether, sixteen missionaries are members of Tremont Temple. Perhaps its beginning rather foreordained such missionary zeal. At the Women's Missionary Friday night suppers, 1,348 people were present last year. Many of these same women found time to sing in the large, volunteer choir of the Temple. Five thousand dollars is spent on the music program of this church each year. Two professional soloists are regularly engaged to sing at Temple services. But the choir itself is a volunteer one. In this way, the Temple combines the merits usually found in both professional and volunteer music programs.

Characteristic of Temple history is the story of Deacon Chipman and his friendship with a poor, lonely country boy whom he found on the streets of Boston and invited to come along to the Temple. The deacon loved his new friend. He helped him find work and go to school, to college, and then to law school. The young man became a famous lawyer; Mary Baker Eddy was one of his clients. He was ever loyal to the Temple, his first Boston home; and his Sunday school class was one of the Temple's largest. But in the midst of his very successful law career, he realized that God wanted him for his minister. He answered the call, and led countless people to Christ. He became one of

America's great preachers and Christian leaders—Russell H. Conwell.

Another Temple deacon invited a lad from Maine to attend services at the church. The deacon talked with the boy about Christ, and won him to the Christian life. Now there is no greater Christian anywhere than the Maine boy who became the millionaire shoe manufacturer, Edgar Lane. Today he is one of the Temple's most beloved deacons, whose deeds of love for young people are a Temple tradition.

On Sunday night during the Twilight Hour broadcast a young man who was discouraged, miserably drunk, in a shabby, dirty West End rooming house, turned on a radio. The gospel hymns of the Twilight Hour came through. The hymn they were singing was his mother's favorite. It moved him deeply. He called the Temple and asked that someone come and see him. Two of the deacons went to his room, and brought him back to the Temple. When the evening invitation was given, he was the first to respond. His family life had been ruined, his business was gone. But now he is manager of the largest insurance territory in all New England; his life is a happy, useful, Christian one. The secret: he found God at Tremont Temple.

The members of Tremont Temple are not afraid to practice what the story of the good Samaritan preaches. Maybe that's because the story of their church has always been one in spirit with the story that Jesus told about the good Samaritan. Perhaps that's why the multitudes have responded to the Temple's warm invitation, have entered its doors that are always open wide, and most important of all, have found God in this "stranger's Sabbath home."

The suggestion has been made that the general superintendent of the Sunday church school present an annual report on Children's Day. This will allow sufficient time after the end of the church year to compile the report. Some clever and imaginative announcements might well serve to whet the curiosity of those members who are not ordinarily interested in the Children's Day program as such.

It is suggested that the following items be included in the report: a brief statement of unusual local situations; comparison with average attendance with that of the previous year; number of new members, and number baptized; report on offerings, total received and total given to missions; summary statement of the work of each department; if the Achievement Plan has been used, a report on the accomplishments.



OUR CHRISTIAN EDUCATION LEADERS

Christian Education History Was Made

**AT THE SIXTH BIENNIAL DIRECTORS CONFERENCE
HELD IN CHICAGO, ILL., FEBRUARY 1-6, 1944**

By MILES W. SMITH

THE MEETING will come to order." The voice is that of the chairman, Richard Hoiland, Secretary of the Department of Christian Education of The American Baptist Publication Society—always a genial and efficient presiding officer.

The sixth biennial conference of directors of Christian education is in session. I glance at my watch. It is precisely 9 A.M. The meeting has begun on time, with everyone present.

The meeting place—the Crystal Room of the Del Prado Hotel, Chicago—is familiar. Its cool-colored walls, silver trimmings, and sparkling chandeliers evoke memories of other profitable meetings held here. Long tables have been set up so that those present may write, for this is not a meeting for hearing addresses only, however inspiring. This is a working meeting; programs are to be evaluated, new plans are to be made for the years ahead.

Before anything else—before even the introductions—the assembly is called to worship. The leader for this first worship period is Dr. Frank Otis Erb of the Colgate-Rochester Divinity School. He

speaks of Barnabas the Encourager. Barnabas saw to it that John Mark got a second chance to make good. Barnabas made it possible for Paul to preach at Antioch and at Jerusalem—that Paul who became a greater figure in the early church than was Barnabas himself, that Paul who wrote nearly half of the New Testament. Barnabas' work, Dr. Erb suggests, throws light upon the task of a director of Christian education. That task, in large measure, is the discovery and training of leaders. Hymns and prayers complete and deepen this initial worship experience.

A glance around the room shows that seventy-five or eighty persons are present. So many newly appointed directors are in attendance that introductions are in order. Each person is asked to rise and to state his name and field of service. As this is being done, the composition of the company that has been called together becomes clearer.

In attendance are the members of the Department of Christian Education of The American Baptist Publication Society, of The Board of Education and its Department of Missionary Education, of

the Baptist Youth Fellowship of the Council on Christian Education, the state and city directors of Christian education and evangelism, the state and city directors of youth work and children's work, and, by an especially happy and profitable arrangement, the professors of Christian education in our Baptist theological seminaries.

Thus, all the agencies of the Northern Baptist Convention which are directly concerned with Christian education are officially represented. This fact holds a far-reaching and most encouraging significance. It is indicative of the large measure of unification which has now been achieved in the denomination's program of Christian education. It is obvious that the way has been cleared for the building of a truly unified program of Christian and missionary education and youth work which will bring blessing to every church, large or small, within the territory of the Northern Baptist Convention.

But by this time Mr. Hoiland is presenting his biennial report. It is a carefully prepared, comprehensive, and thought-provoking statement. It reviews

the one hundred and twenty years of service which The American Baptist Publication Society has given to the cause of Christian education. It pays grateful tribute to the leaders of the past. It enumerates the recent undertakings and analyzes their results; in particular, the Baptist Church School Advance and the Area Conferences on Christian Education. Though the former did not succeed wholly in checking the widespread and serious losses in Sunday school attendance for the Northern Baptist Convention as a whole, it did bring improved procedures and increased membership to hundreds of schools. It worked wherever people were willing to invest in the plan the requisite amount of time and effort. The Area Conferences had as one of their aims the securing of a competent, functioning committee on Christian education in every one of the 398 associations in the Northern Baptist Convention. More than sixty of these state-wide meetings were held during 1941 and 1942.

The report takes account of present conditions, admittedly abnormal. It recognizes the new needs which have emerged and which must be met. And it acknowledges the general urgency of the situation. No problem is glossed over—and many are of great complexity—but in the entire report there is not a single note of discouragement. Instead, in statesman-like fashion, account is taken of all available resources, human and divine, and sensible plans are proposed for the future. The Christian challenge which the report voices calls forth spontaneous applause.

Now reports, addresses, and discussions begin to follow one another in such rapid succession that it will be impossible to comment on each one separately. Already this is becoming evident: work has been done during the past two years—much work, and there is much work waiting to be done. Those present will do their utmost, not only during the week spent in conference together, but also after they have gone back to their respective fields. One senses in every utterance that this is the Lord's work, that this is Kingdom business, and there are no complaints when the sessions prove to be long.

As befitted the occasion, the worship services were of an especially helpful nature. In addition to the service conducted by Dr. Erb, to which reference already has been made, services were conducted by Dr. Carl H. Morgan of Eastern Baptist Theological Seminary, by Dr. Luella Morris of the Baptist Institute for Christian Workers, by Dr. Harold C. Mason of Northern Baptist Theological Seminary, and by Dr. Eric A. Haden of Central Baptist Theological Seminary.

On the closing days of the conference the half-dozen "work groups" that had been appointed presented their findings. With the consideration of their findings, the Christian education program for the next two years began to come into view. Only a few of the more important features of it can be mentioned here.

Sure to be of interest to the churches everywhere, and equally sure to be of genuine service to the cause of evangelism, is the new program, "Winning the Children for Christ." Miss Lois Blankenship has been added to the headquarters staff and will give her entire time to acquainting the churches with the glorious possibilities inherent in this program.

Rev. Frank E. Johnston, another new member of the headquarters staff, will devote the larger share of his time to the promotion of the new Achievement Plan (designed to continue and make permanent the results of the Baptist Church School Advance) and of the Church School Enlargement Program, which already has been tried with conspicuous success in Philadelphia, Pa., and in Rochester, N. Y.

Dr. Oliver deW. Cummings, Secretary of the Baptist Youth Fellowship, was able to report gratifying progress in the direction of unified young people's work throughout the denomination; and progress is being made also in the preparation of new materials to implement and to give guidance to the Baptist Youth Fellowship program. Clarence B. Gilbert was able to tell of the steps being taken to build the Baptist Youth Fellowship program on the junior high level. The Baptist Youth Fellowship is a going concern.

Dr. Luther Wesley Smith, Executive Secretary of The American Baptist Pub-

lication Society and also of the Baptist Board of Education, in a vigorous keynote address entitled, "Whither Christian Education?" enumerated four things as of major importance: Leadership, Equipment, Curriculum, and People. No one of the four, he said, may be slighted without serious loss. During the past twenty years the first three have received the chief emphasis. It is now imperative that we begin to think in terms of people. The number of men, women, and children unreached with the gospel of Christ, is a scandal on the name of the church. We must develop a conscience on this matter; we must discover a true passion for souls. Fortunately, there are practical, unailing ways of building up church school attendance. Certain plans have been tried and have been demonstrated to be workable. The schools that have done these things have grown; the schools that have neglected these things have not grown. We need leaders. To get them, there must be leadership enlistment as well as leadership education. In postwar America we shall witness a new appreciation of the strategy of teaching. People, whether or no, will begin to build ideologies. It rests with the church schools to say whether those ideologies shall be Christian.

Of unprecedented importance are the thrilling plans for the first national Summer Conference for Baptists. The grounds already have been purchased. They are spacious, centrally located, ready for use, and as beautiful as could be found anywhere in America. (For a full account, see "Baptists Buy 'Lawsonia,'" in BAPTIST LEADER for March, 1944.) The plans for the conference are now being prepared. The leaders are being secured. The first conference session (Please turn to page 48)

CONFERENCE HIGHLIGHTS

"The size of a church school is determined by the number of leaders it possesses. Yet we sometimes combine classes so as to need fewer leaders! Each leader has just so much pulling power. After a few years his class ceases to grow; he has reached the limit of his drawing power. Hence, to get a larger church school enrollment, increase the number of your leaders."
—LUTHER WESLEY SMITH.

"One-half of the world's two billion people are constantly underfed. We shall never build a warless world, unless we first build a hungerless world."
—WILLIAM AXLING.

"Missionary education is endeavoring to provide that information which will lead to the practice of world brotherhood. Without a practicing of world brotherhood now, we shall not have the kind of postwar world that Christians desire."
—DOROTHY A. STEVENS.

"A new sense of mission is characterizing the Christian education movement today. Little by little we are coming to recognize the sheer necessity, the duty, and the privilege of outreach. As someone has well said, 'The idea of Christian education is in theory meaningless and in practice barren unless it be conceived as a means of bringing the gospel of Christ to bear in effective saving grace upon all who come within the range of its influence.'"
—RICHARD HOILAND.

Worship Suggestions for May

Superintendent's Page

By ROBERT H. EADS

May 7

THEME: *Forward with Christ*

PRELUDE: "Holy, Holy Holy"

CALL TO WORSHIP: Psalm 117: 1-2

INVOCATION: Guide thou our feet, O God, along the way of Christ. Illumine now our darkened path with the light of thy truth, that we may move forward with faith. *Amen.*

HYMN: "Awake, My Soul, Stretch Every Nerve"

ANNOUNCEMENTS

SCRIPTURE: Philippians 3: 7-14

MEDITATION: The backward look is often fatal. The Hebrews of old taught this truth to their children in the story of Lot's wife. In proverb and precept and parable it appears. "Where there is no vision, the people perish." "Forgetting those things which are behind, . . . I press toward the mark." "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

The backward look can serve the future only as it gives perspective. God has set our eyes and our feet in the same direction—for forward movement. This hour, of all hours in history, calls for the forward step with Christ. The church with the habitual backward look first loses step with Christ, then lags, then dies. "They must upward be and onward" who would keep abreast of Christ.

HYMN: "Give of Your Best to the Master"

PRAYER: Search us and know our hearts, O God. Try us and know our thoughts, and see if there be any evil way in us. And lead us in the way that is everlasting. *Amen.*

May 14

THEME: *Pastor and People*

PRELUDE: "Guide Me, O Thou Great Jehovah"

CALL TO WORSHIP: Psalm 133: 1

INVOCATION: Our Father, make us channels through which thy healing and liberating spirit may flow in this hour of the world's travail. *Amen.*

HYMN: "He Leadeth Me"

ANNOUNCEMENTS

SCRIPTURE: 1 Thessalonians 1: 2-10; 5: 16-18

MEDITATION: Praying people in the pews are a prerequisite to powerful preaching from the pulpit. The prayer of vain repetition is not needed, but the prayer of personal dedication to the urgent tasks of God's kingdom. Pastor and people, welded together in this spirit of unity, become a spearhead of moral righteousness in any community.

It was this mighty combination of pastor and people that spread the gospel throughout the pagan Roman Empire. When that empire cracked, and chaos reigned, it was this same pastor-people combination that preserved the good and built a new civilization. After the thousand years of uncertainty it was still that unity of pastor and people that set the stage for world missionary advance.

We work today in the midst of unprecedented destruction. So let pastor and people continue to be laborers together with God.

HYMN: "A Charge to Keep I Have"

PRAYER: For the pastors and the people of the younger churches of our world, we pray, our Father, that they may increase in wisdom and in stature and in favor with thee and with men. *Amen.*

May 21

THEME: *What Love Can Do*

PRELUDE: "That Cause Can Neither Be Lost nor Stayed" (in *Hymns for Creative Living*)

CALL TO WORSHIP: Psalm 95: 6-8a

INVOCATION: Creative Spirit of love, our Father, we would be building temples still undone. Keep aglow within us the spark of divine discontent until thy kingdom comes, thy will is done, on earth. *Amen.*

HYMN: "Immortal Love, Forever Full"

ANNOUNCEMENTS

SCRIPTURE: Psalm 133

MEDITATION: Kagawa, great prophet of God to our generation, has truly said, "Love is the law of life." One does not break laws, either willfully or in ignorance, without paying the price. No people at any time can break the law of life without bitter, costly results. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

But love is more than the law of life;

it is the creative, redemptive force in the universe. "God is love." Love is intelligent good will at work. There is no limit to what love can do. In disaster and destruction, love uses even broken instruments to heal shattered bodies. Love gives the cup of cold water, binds up the wounds, pays the bills. Love can convert hostility into hospitality; for perfect love casts out fear. Love can convert cutthroat competition into Christian co-operation; for love prefers equal workmates, desires no unearned gain. Destruction and failure may be the lot of this generation, and the next, and the next; but if that is so, it will be because we have not learned how to put love to work in our daily living.

HYMN: "O Master Workman of the Race"

PRAYER: God of love and God of glory, make us mighty in thy power. *Amen.*

May 28

THEME: *The Christian's Hope*

PRELUDE: "I Need Thee Every Hour"

CALL TO WORSHIP: Psalm 136: 1-4

INVOCATION: Eternal God, our Father, plant firmly within our hearts the seed of faith, that it may grow to fullness of fruition in righteous living. *Amen.*

HYMN: "How Firm a Foundation"

ANNOUNCEMENTS

SCRIPTURE: John 15: 7-17

MEDITATION: Christian hope affirms life. It assumes that God who has created the beauty of the lily, the grandeur of the oceans, and the majesty of the mountains has taken no less thought for man, created in his own image. God in his wisdom has created a harmonious whole. Forms may change, but how amazingly life goes on and on in the natural world about us!

The God who preserves us in life has made provision for us in death. If life is God's gift, then death (one of the variations of life) is also the work of his hand. "Let not your hearts be troubled: ye believe in God."

HYMN: "A Mighty Fortress Is Our God"

PRAYER: Our Father, make us worthy to be called thy sons. We believe that thou hast created us for thyself, and truly our hearts are restless until they rest in thee. *Amen.*

A Missionary School

Introduction

Goal No. 5 on the Achievement Chart is *A MISSIONARY SCHOOL*. That is to say, the school shall be interested in, and deeply concerned about, the great missionary enterprise. If the Sunday church school is truly achieving in the spirit of Christ, it will be necessary for that school to be vitally identified with the Christian world mission. With this in mind, it is to be hoped that the Workers' Conference for this month may prove effective in renewing this concern on the part of the workers. It should also result in a keener desire on the part of the workers to impart this same concern to those with whom they work.

Worship

Hymn: "Break Thou the Bread of Life"

Call to Worship: "God is a spirit: and they that worship him must worship him in spirit and in truth" John 4: 24.

"Speak to him, thou, for he hears, and Spirit with Spirit can meet—

Closer is he than breathing, and nearer than hands and feet."

—TENNYSON

Hymn: "Spirit of God, Descend upon My Heart"

Scripture: Acts 8: 26-38

Brief Meditation: The spirit in which so many of our contemporary missionaries are ministering might well be likened unto that of Philip as he broke down all barriers and taught and baptized the eunuch.

Prayer: Giving opportunity for as many to participate as care to.

Closing Hymn: "We've a Story to Tell to the Nations"

Co-operation

In order to reach the goal, *A MISSIONARY SCHOOL*, certain definite things must be done.

1. *Co-operate fully with the program of the Northern Baptist Convention.* This will be evidenced by the regular contributions of the members of the Sunday church school to our great denominational program through the Unified Budget of Northern Baptists. Funds contributed in this way are channeled into the missionary, educational and benevolent program of the denomination.

It becomes the privilege of the Sunday church school workers to make this opportunity available to the members of the school on all age levels. Many

By FLORENCE STANSBURY

schools are now using duplex envelopes, thus training even the youngest children in giving to both the church and its program of world outreach. In some cases departments and organized classes adopt quotas to cover their effort in this direction. A great number of schools handle their budget apart from that of the church. Where this is done, it is wise to include a definite amount each year for missions. Whatever method is used, the funds for missions should go through the hands of the benevolence treasurer of the church.

2. As a means of familiarizing the members of the school with the Northern Baptist effort to carry out its obligation, see to it that *at least four denominational causes are presented to the school each year.* If there is a general assembly of all or part of the school, the presentations might be made there. In many cases it will be a matter of departmental, or even class, presentations. It will be well to think beyond the present year, and work out a schedule which will enable you to present all areas of our work over a period of years. Here, for the convenience of leaders, is a list of the areas of work and the addresses of agencies from which materials may be secured.

FOREIGN MISSIONS

American Baptist Foreign Mission Society, 152 Madison Avenue, New York 16, N. Y.

Woman's American Baptist Foreign Mission Society, 152 Madison Avenue, New York 16, N. Y.

Department of Missionary Education, 152 Madison Avenue, New York 16.

HOME MISSIONS

The American Baptist Home Mission Society, 212 Fifth Avenue, New York 10, N. Y.

Woman's American Baptist Home Mission Society, 152 Madison Avenue, New York 16, N. Y.

Department of Missionary Education, 152 Madison Avenue, New York 16.

SCHOOLS AND COLLEGES

The Board of Education, 152 Madison Avenue, New York 16, N. Y.

CHRISTIAN EDUCATION AND PUBLICATIONS

The American Baptist Publication Society, 1701 Chestnut Street, Philadelphia 3, Pa.

THE MINISTERS AND MISSIONARIES
BENEFIT BOARD

152 Madison Avenue, New York 16.

STATE CONVENTION

Your own state convention headquarters.

CITY MISSION SOCIETIES

Your own city society headquarters.

GENERAL BENEVOLENT AND SPECIAL ENTERPRISES

Council on Finance and Promotion, 152 Madison Avenue, New York 16.

The special enterprises, such as the World Emergency Forward Fund, sponsored by the Council on Finance and Promotion, should, of course, be presented annually.

Missionary Education

The two essential steps in achieving the goal, *A MISSIONARY SCHOOL*, represent only a minimum for your school. An adequate program of missionary education goes far beyond this.

In their book, *Missionary Education in Your Church*, Harner and Baker define missionary education as "the sum of all our efforts to cultivate in children, young people, and adults a Christlike concern for people of every class, race, and nation; an intimate knowledge of how the Christian fellowship is being extended both at home and abroad; and a hearty participation in all endeavors to enlarge this fellowship of Christian faith and brotherhood until it covers the earth." To this we Northern Baptists might add—to become familiar with all the aspects of our own mission fields and personnel.

Materials directed toward this end are now being written into the Judson Keystone Graded Courses. Already completed are: three years of Primary Courses; two years of Junior Courses; and one year of Junior High Courses. In 1945 the first-year Beginner's Course will be ready. Lesson writers in all our periodicals are including missionary illustrations related to each Sunday's lesson whenever possible. Information concerning other materials for interest groups in addition to the units of the Sunday church school may be secured by addressing a request to the Department of Missionary Education, 152 Madison Avenue, New York 16, N. Y.

Conclusion (Brief prayer and hymn)

“Buy Up Opportunity”

By IRENE ANN JONES

A YOUNG WOMAN remarked one day, “Oh, we young people always thought missions were for old folks. We used to make fun of Miss M., who tried to get us to learn about Christian missions!” And it *had been* true. By the time of the conversation, the young woman admitted that she and her friends blushed to think of their carelessness and thoughtlessness. The earnest, consecrated, continuing interest of the Sunday school teacher had begun reaping some noticeably good results.

There is still need for many teachers like Miss M., but today these teachers and the whole church school have many advantages which Miss M. and her Sunday school pupils did not have twenty years ago. Today the church school has an opportunity waiting to be bought. Today the Christian missionary enterprise in some of its developments is the common topic of conversation of many—even non-Christians. Let us aver immediately that we are not advocating that the church school become interested in foreign missions so that it may provide topics of conversation for non-Christians!

Recently the father of a soldier wrote a letter to the headquarters office of an influential mission society. He asked if the secretary could tell him where Bishop S. was missionary. He added, “My son has written to say that he has had lunch with Bishop S. I thought if you could tell me where Bishop S. is, I could know where my son is.” Stories similar to this are coming to our attention repeatedly. Many missionaries are now being discovered by our servicemen in remote areas that, before the war, were known only to the *old women* of the church who belonged to the missionary society. Many of our wounded men are discovering that even “fuzzy-wuzzy” persons may be angels of mercy and ministers of healing. And all because of the message carried by Christian missionaries!

The church school should be eager to capitalize on the global awareness of its men and women, boys and girls. The richness of the opportunity, however, lies in the teachers’ being able to explain the reason for our missionaries having been in so many remote places.

The reason? One has answered: “Individuals and groups of individuals, in the teeth of keen opposition or deadening indifference, were kindled to missionary

activity by the imperative urge to translate into action, by word and deed, God’s ever-active yearning for the salvation of the whole world.”¹ The divine imperative it is sometimes called. The missionary outreach of the church is *not a matter of choice for the curriculum of the church school* any more than the missionary outreach of the church is a matter of choice for the church.

The gripping stories about changed lives on our mission fields are of more value to us than we may think. The message of Christ is a wonderful story, but the wonder of it is likely to be overlooked by many of us who have been taken to Sunday school all through our childhood. It was Bach, the musician, who, when composing the score for one of his oratorios, dropped his head on his writing table—almost overwhelmed. He admitted that he was forced to bow in adoration to God at the thought of the wonder of his love for men. Many of the first generation Christians on our fields give us confidence and help to renew our courage. They can help us to recapture something of the wonder of Christ and his concern for us.

The church school will impoverish itself if it fails to share with men and women, boys and girls, the experiences which come from our frontier workers—the missionaries.

In many communities there is misunderstanding—and even rivalry—between churches. Children are curious about this as they are about other inconsistencies in the world of adults. The church school leaders do help by interpreting the historical differences that exist between churches, but questions persist. The prayer of Jesus, “that they may all be one,” is still his ideal for his followers. Some results of the Christian missionary program are convincing bits of evidence that people of different races and nationalities may worship in unity the one God and love the same Lord. The triumphs wrought by Christians in many lands cause us to look with hope toward the day that Jesus’ prayer may be realized.

A whimsical writer has permitted her imagination to provide her with a list of things that she would like to take to heaven if she could, a celestial shopping list she calls it. Would it be too fanciful to imagine a church school having a

celestial shopping list, and for each person in it to have one, too? If not, the Christian missionary enterprise offers many possibilities. What a difference it would make if each person in our church schools would place on his celestial shopping list some persons won to Christ—Japanese, Negro, Chinese, American, Russian, Indian, and others! Not every person in the church school can work at home among people of other races or national backgrounds; not every one can go to China, Africa, or the Philippines. But the church school can teach, it can encourage stewardship of life and substance, and it can help provide channels through which people may serve. The church school can provide each person with some Christian additions to his celestial shopping list.

How many of us realize that the church schools, many colleges and universities, even the church itself are here because of some missionary. If Paul had not “come over into Macedonia” and begun the westward spread of Christianity in his day, we cannot imagine how underprivileged we might have been. Christianity, by its very nature, is a propagating religion. The way in which it has spread throughout the world is a gripping tale. Its story has been in a real sense the continuance of the acts of the apostles. We should all realize that the church school, itself a missionary product, is dependent for its very life on the continuation of the missionary zeal of believers.

The whole vibrant truth about Christian missions cannot be taught in one unit in a church school year. It must be included in the church school curriculum through factual accounting, through inspirational encouragement, and through careful presentation of the claims of Christ and his service for the individual. There is an urgency about this, also. A prominent man has said recently that the Christian church is faced, figuratively speaking, with the necessity of having to build a ship, but it finds itself in the position of not having yet planted the trees to supply the lumber. Let us hope that the church school will achieve its objective of being a missionary school. Let us hope it will be warned against lack of wise and precise preparation. Let us help it to plant the trees which will eventually make possible the building of its ship of Christian education.

¹ Kraemer, p. 34, *The Christian Message in a non-Christian World*, Harper & Brothers, New York.

Children's Leader



Three Lions

Friends with Your NEIGHBORS

By MARY SKINNER

CHRISTIAN FRIENDLINESS is a universal language. Sincere helpfulness says more than spoken words. It can bridge the gap between maturity and childhood. It can reach across barriers of race and social grouping. It comforts, cheers and enriches both ends of the line. It is gladly received when sincerely given.

The days and the times present new needs and opportunities for practicing Christian friendliness. The person in the next apartment, the next house, the next block, the next office, or in a near-by community, is apt to be in a strange place. Many people are away from the place commonly called home. When Daddy is away at work or in military service a friendly father is a welcomed visitor. Many young wives far from family and friends are approaching the birth of a baby for whose coming they have made little preparation.

When mothers are at work children need the friendly interest and supervision of near-by Christian friends. When the school day is over, they need companionship and guidance in wholesome leisure-time activity.

Racial and social groups yield to the Christian friendliness of the person who comes without a tinge of officiousness, but with an abundance of respect, appreciation and genuine desire to help.

Tensions and perplexities within and without one's own family can be prevented and sometimes cured by understanding comradeship that dissipates the cause of the fear or worry.

The minister, the doctor, the nurse, the welfare worker, represent specialized personnel whose services were never more significant and needed. But beyond the possible contact of these specialized workers there is a wide open field for Christian helpfulness. Knowing that somebody cares, that somebody is available for talking things over is the best way of preventing many cases of juvenile delinquency and family disintegration.

There is need for a large number of persons to be "about our Father's business" and to relate themselves unofficially to the many people who are without knowledge of persons and agencies available for their help. This type of unorganized Christian friendliness is contagious. While it goes beyond the

service of the doctor, the nurse, the welfare worker, and the minister, in many cases it opens the way for these more highly trained professional services. Most of all, it opens the way for acquainting people with the church, its purposes and plans, and the love of God is made real through friendly persons who come "in his name."

All around us there are new needs for volunteers to see and enter these new opportunities for Christian service. Volunteers are needed for friendly visiting in neglected alleys, crowded areas, and new communities. Sunday school classes in homes or in temporary quarters are needed in many places too remote or not related to a church. Leaders are needed for church night at home where neighboring families can assemble for an evening of worship.

Assistants are needed in many nursery schools, extended school programs, day-care centers as well as in the extended and enriched church program planned for children and their families.

There is a divine imperative to serve wherever we are. The deepest human needs are world-wide, but the near end is close at hand. Our willingness to volunteer, without glamor, without recognition, without appointment, is proof of our Christian discipleship.

Services such as are indicated here will tax our resources in time and in understanding. They will call for self-discipline, sacrifice and additional thought and preparation. Personal qualifications, however, are pre-eminent in effective service of this kind. If we are to be "the light of the world" there must be no tinge of officiousness or of professional aloofness. And while we do these things in the consciousness of the presence of God we should also do them without assuming a pious manner.

Thus we can win persons to the Christian way of life through serving in joyous, wholesome Christian spirit.

There is at present a nation-wide movement calling for volunteers to render sacrificial service and to enter near-by channels of Christian friendliness. If the opportunity to volunteer comes to your church or to your community you will be ready. But if it does not come you can be a self-starter. Begin now. Take it upon yourself. Do not wait for an announcement or for a movement. Every reader of this article can

(Please turn to page 27)

Helping Children to Develop Tolerance and Good Will

By NELLE LINCOLN

Photographs by Ralph Berry

1. APPRECIATION OF PEOPLE OF OTHER LANDS DEVELOPS THROUGH AN APPRECIATION OF THEIR ART.
2. IT IS AN EXPERIENCE IN FRIENDLINESS TO VISIT THE MEXICAN CHRISTIAN CENTER.
3. THE PRIMARY DEPARTMENT ENTERTAINS A NEIGHBORING NEGRO GROUP.



IT WAS Sunday morning. A teacher and her assistants were arranging materials to be used during the beginner session. A poster had been prepared showing pictures of children from various races and nations around a picture of Jesus.

"Oh, don't call that a Japanese child," an assistant warned the teacher. "Call her Chinese," she whispered. "The children won't know the difference."

But the whisper was not low enough to prevent Julia, who was playing near by, from hearing the suggestion. Imagine the chagrin of the teachers when the child looked up and rebuked, "But Jesus loves the little Japanese children, too. I know he does, because my mommy says so."

This story illustrates how children may have more tolerant attitudes toward those who are supposed to be our enemies than do some of the adults with whom the children mingle. But how did Julia acquire her tolerant attitude? Is it a normal attitude for children to have? Is her attitude threatened by thoughtless words and selfish attitudes of adults in her environment? Can her attitude persist in spite of the propaganda of hatred that meets our ears daily? Is it important that we try to help Julia to retain her present attitude for the sake of the world that is to be? These are some of the questions that Christian teachers of little children may well consider.

Assuming that we all agree that our present world is greatly in need of more tolerance and good will, what can we as Christian teachers or parents do about it? How can we help children to build the friendly attitudes toward children of all races and nations that will be necessary to keep a world at peace? Or how can we help them to preserve the friendly attitudes that already have been established? The following suggestions may help to remind us of our responsibilities in this matter.

1. *We can avoid expressions of hatred and race prejudice in the presence of children.* Many times our emotions are aroused as we learn of some cruel treatment at the hands of enemies. It may be difficult for us to follow Christ's teach-

ing to love our enemies, the ones who seem so cruel, yet if we cannot achieve the love of Jesus, we should be able at least to control our words and emotions for the sake of the children around us. Perhaps they will succeed wherein we have failed. If we do not fill their minds with our own prejudices, they will be more free to find ways to express good will.

Long before the present war a teacher discovered one morning that a child bitterly hated a picture when he learned that the picture was one of a Japanese child. The teacher could not understand this attitude since it happened before the present conflict. Investigation proved that the attitude had developed through a careless remark of a father at breakfast. While reading his paper he had commented, probably with some emotion, "Those Japanese should never have been allowed to enter our country." Whether or not Japanese immigration was desirable, the fact remains that seeds of hatred were sown in a fertile mind that morning when seeds of good will might have been sown as easily if the remark had been, "Those poor Japanese surely are having their problems."

2. *We can guard children from the propaganda offered so freely by the radio, the movies and the newspapers.* Fortunately we usually can turn off a radio when we do not care to listen. Even when we do like to listen to certain stories or newscasts, it might sometimes be better if we turned off the radio for the sake of our children who may be listening also. Surely not all that we hear over the radio today helps us to build attitudes of tolerance and good will.

Although small children do not read newspapers, they often like to look at the pictures found in the pages. All teachers of children recognize the teaching values of pictures. We wonder sometimes what Johnny is learning as he browses over the pictures of slain soldiers or of great bombers. Can he be learning something about good will toward all men or all nations?

The motion-picture theater is another source of propaganda that does not always help to create friendliness. Marching soldiers, sinking vessels and blazing fires are exciting, but what do they teach to young children? Can we wonder at the increased juvenile delinquency that threatens our country when we consider the strenuous emotional diet that many children receive through frequent attendance at movies? What can we do about this? It is a difficult thing to try to change the type of movies that are prepared or presented to the public,

but we may give more guidance and thought to the selection of movies that our children attend, or we may provide substitute activities and experiences that appeal to the children.

The proposals thus far have been of a negative nature. Perhaps they already have suggested the positive approaches we must take if we wish to develop attitudes of greater tolerance and good will in children. In other words, we must speak with sympathy and friendliness concerning people of other races and nations. We must select more carefully the radio programs to which we listen with children. We must provide pictures in books or magazines that show good will being expressed. One newspaper, for example, showed a picture of an American soldier sharing a drink of water with a dying Japanese soldier. But what experiences can we provide for the children that will help to build the attitudes that we desire?

3. *We can plan gift projects of good will.* We are all aware of great suffering in the world today. Children always are sympathetic toward those who suffer. Without dwelling on gruesome pictures or stories, we can help our children to find joy in sharing gifts with people in need. Some are in need of food; some, of clothing; some, merely of friends. Transportation of bulky gifts to distant lands is a problem these days, yet ways do open and agencies, such as the American Friends Service Committee, are prepared to handle gifts. The boys and girls of one community had great fun as they planned and wrapped and brought gifts to a community white gift service last November. Some children packed warm clothing in little suitcases to be sent to refugee children in England. Others brought gifts to be sent to Japanese children interned in relocation camps. Other gifts were marked for other needy places. As the pile of gifts grew higher and higher on the church platform the children sensed the joy of working together to bring happiness to many children in distant places.

Another current project of good will is popular with rural children. Some individuals, as well as groups of children, are taking pride in raising and caring for heifers that are to be sent eventually to Europe or to other places where milk for children is scarce. We recall how milk supplies in many places have been reduced because the cattle have been used for food for starving people.

4. *We can plan to invite to our church schools or to our homes, people from other races or nations.* Children who know something of George Washington

Carver may be ready to show courtesy to a Negro who comes to the church school to sing. Homes can be greatly enriched through entertaining friendly students from distant lands. Children learn to stretch hands across racial or national boundaries more readily when they have personal contacts with people from other lands. One primary group became good friends with a Chinese student who told interesting stories and played games with them frequently. No wonder that they worked so hard later to show their love to boys and girls in China who were without food.

5. *We can encourage pen pals with boys and girls in distant lands or with those of different races in our own country.* A personal communication with one who lives in a strange place does much to cement friendship. Even though children cannot write letters for themselves as juniors can, the personal touch can be experienced through a teacher who writes a letter "dictated" by the children and posted by the children. With the letters may be an interchange of photographs. When friendships have been established with individuals of other races or nations, it is one step toward international good will.

6. *We can utilize the skills of children to guide their thinking in ways of good will.* Many children like to draw. We can encourage them to draw pictures of ways of showing friendliness to a Negro child, a Jewish person, or a Japanese child who may be sent to the community. Other children may express similar attitudes of friendliness through making posters or murals. Children gifted with writing talent may be guided to write poems or songs or stories related to world friendliness. Others may wish to dramatize stories or experiences that reveal Christian attitudes of tolerance and good will. If a child thinks about showing good will through activities such as these in the church school or in the home, he is more likely to live these attitudes when the occasion arises.

7. *We can use more frequently worship materials that help to build these desired attitudes.* In the home as well as in the church school we can teach and use songs such as "Children of One Father" (*Worship and Conduct Songs*) and "The Many, Many Children," songs that show there are no racial or national limits to God's love. There are many worth-while stories, poems, pictures, litanies and other materials that reflect attitudes of good will toward all people. Perhaps we would do well to use these materials more purposefully as we wor-

(Please turn to page 33)

The Magic Woods of Happiness

A Children's Day Play

By MARTHA E. YACKEL

EACH YEAR the Publication Society prepares and distributes to every church in our convention a complete service for Children's Day. This year's service, which already has been mailed out, is "The Bible Speaks." Some schools may prefer to use a different type of program and for them the following dramatization is suggested. It is hoped that schools using this service will wish to co-operate with the denominational plan of sending the offering for that day to The American Baptist Publication Society to be used in its program of spreading the gospel message. A supply of offering envelopes may be secured without charge from the Publication Society.

PURPOSE

The purpose of this little playlet is to help the boys and girls to discover for themselves the secret of happiness and then share that secret with others.

SETTING

Scene I. In the yard of the children's home.

This scene is very simple. If there is enough space it will be desirable to have the action take place in front of the stage curtain. A few flowers or shrubs at one side will carry out the illusion of a yard. The one group of children can be placed at the extreme left. The other group may enter at the right, in an informal manner.

Scene II. At the edge of the Magic Woods.

This scene at first should be hidden from the audience by a curtain so that when the curtain is opened the audience will be impressed with the beauty, simplicity and quietness of the setting. This feeling can be created if the flowers, ferns and other greenery are arranged to look as if they are actually growing. Large branches at the rear can suggest a forest. Often it is possible to arrange with a friend of the church to have his hedge trimmed the day before Children's Day. These twigs help to fill in the empty spaces.

COSTUMES

The costumes are very simple. Most of the children wear their regular clothes. The SPIRIT OF HAPPINESS, who

is the tallest in the sketch, should wear a long, white, flowing robe with a white girdle and a white headband and wand. The SPIRIT OF THE FLOWERS should wear either an organdie dress with a high waistline and a skirt that stands out or a crepe-paper dress of any pastel shade. It should be trimmed with flowers. Her wand and headband should be of the same color as her dress. The SPIRIT OF THE FERNS AND GRASSES should wear a green dress of the same style with wand and headband to match; the SPIRIT OF THE FRUITS AND BERRIES, a red one; and the SPIRIT OF THE WOODLAND CREATURES, a brown one.

The SUN should be dressed in a pale orange dress with a large orange circle (about two and a half feet in diameter) fastened at her back. This may be fastened on the back of her headband.

Excellent instructions for making crepe-paper costumes may be secured from the Dennison Manufacturing Company, Framingham, Mass.

PREPARING THE PLAY

Children enjoy most those things which come spontaneously. Tedious drill takes away much of the joy of working out a program. Drill should be kept to a minimum and wherever possible the children's own creative ideas woven into the final production of the sketch.

The little sketch might be worked into a story which can be told at some part of the session of the church school previous to the time when you begin work on the Children's Day program. As much as possible of the original wording of the conversation should be used in telling the story. If the boys and girls enjoy the story they will be eager to dramatize it. It may not be feasible to work out the dramatization with the whole department. It is usually wiser to ask the children who are interested in this type of work to meet at a stated time during the week.

The children will enter into the entire program more wholeheartedly if they feel they are going to present a little play that will help others to be happy.

CHARACTERS

SPIRIT OF HAPPINESS, a tall, junior girl.
CHILDREN:

MARY, about ten years old.

BILL, about the same age.

JACK, nearly eight.

JANE, just six.

TOMMY, not quite five.

WOODLAND SPIRITS:

SPIRIT OF THE FLOWERS

SPIRIT OF THE FERNS AND GRASSES

SPIRIT OF THE FRUITS AND BERRIES

SPIRIT OF THE WOODLAND CREATURES

THE SUN

SCENE I

IN THE FRONT YARD

(*JACK and BILL come in and sit near MARY, who is reading, JANE, who is playing with her doll, and TOMMY, who is drawing.*)

BILL. I wish we could think of something exciting to do. I'm tired of playing ball.

JACK. So am I. I wish I knew some place we could go.

MARY (*looking up from her reading and speaking enthusiastically*). I have an idea. Let's try to find the Magic Woods of Happiness.

BILL. You've been reading too many fairy stories. I don't believe there is such a place.

MARY. Oh, yes, there is. Mother told me about it last night. But it is very hard to find. Some people never do find it. Mother says that is because they are too interested in themselves.

TOMMY. Do they have lions and bears there?

MARY. I don't think so because Mother said it was a beautiful place, where everyone likes to go.

JANE. Is it very far away?

MARY. I don't know exactly. You have to keep your eyes open to find it.

BILL. I bet I could find it.

MARY. You couldn't if you didn't know the secret.

JANE. Is there really a secret?

MARY. Really. That is what makes the Magic Woods so hard to find. Everyone has to discover the secret for himself.

JACK. Then how will you know where to go? Will there be a big sign over the entrance?

(*Singing is heard off stage. The children look in the direction from which the music is coming.*)

JACK (*rubbing his eyes*). Am I seeing things or are they real children?

(*Enter a group of primary boys and girls, led by the SPIRIT OF HAPPINESS.*)

CHILDREN'S LEADER

The boys are carrying armfuls of flowers and the girls have daisy chains. When they are nearly across the front of the stage, the SPIRIT OF HAPPINESS raises her wand. The children stop and sing "All the Happy Children.")

(The SPIRIT OF HAPPINESS puts up her wand and the group follows her left off stage again. MARY, BILL, JACK, JANE and TOMMY look at one another in wonder.)

MARY. They must know where to find the Magic Woods of Happiness.

BILL. Why didn't you ask them?

MARY. They didn't even look this way. I didn't want to disturb their song, and when they finished they hurried away so quickly.

BILL. Jack, you run after them and ask them if they know anything about the Magic Woods.

JACK. Maybe they wouldn't like to be bothered.

MARY. Let's follow them.

JANE. We had better ask Mother first.

BILL. I'll run home and ask mine, too. I can catch up to you.

(The children run off.)

SCENE II

AT THE EDGE OF THE WOODS

(BILL, JACK, MARY, JANE and TOMMY enter left. They look warm and tired.)

JANE *(in tears)*. I am so tired, I can't go another step.

BILL. Cheer up, Jane. This looks like a good place to rest.

JACK. I am hot and thirsty. Do you suppose we could find a drink around here anywhere?

TOMMY. I'm hungry. I wish we hadn't come. We're lost.

MARY. No, we're not. Don't worry, Tommy. We will find our way back. It can't be so very far now to the Magic Woods of Happiness. Let's sit here awhile. *(She sits down and fans herself with her handkerchief.)*

JANE. This is a nice place.

TOMMY. Yes, but I want something to eat.

BILL. Forget about it, Tommy.

MARY. What beautiful flowers! I've never seen any like these.

(The SPIRIT OF THE FLOWERS appears from behind a big stone.)

SPIRIT OF THE FLOWERS *(she lifts her wand)*. I am the guardian Spirit of the Flowers. I am glad you think we are so beautiful. We have tried hard to look our best. God created us to make people happy. But even though we nod our heads and bow, some people go past us without looking our way. Others pick us and throw us away. But others admire us and carry us to those who can't come here to see us.

MARY. We'll be very careful to protect you, won't we? *(The others nod.)* Mother tells us not to pick flowers unless we are going to make someone happy with them.

SPIRIT OF THE FLOWERS. That's good. I am glad you came this way today. It has been lonely in the woods without the boys and girls. If you look around carefully you will find many little friends of yours who are anxious to make you happy.

JACK. I wish I could find a drink.

SPIRIT OF THE FLOWERS. Look yonder. You will find a spring hidden beneath a rock. Listen to the music of the water as it trickles over the stones.

JACK. Thank you. We'll be back in a minute.

(All leave except MARY, who wants to talk with the SPIRIT OF THE FLOWERS.)

MARY. I am so glad you came. I was almost ready to cry. You see, we started out to find the Magic Woods of Happiness. We have looked and looked. Jane and Tommy got so tired they were ready to cry long ago. Can you tell me how to find the Magic Woods of Happiness?

SPIRIT OF THE FLOWERS *(smiling)*. Not exactly. You must discover the secret for yourself. Before you know it you will find yourself in the very middle of the Magic Woods.

MARY. Will I, really? Thank you for telling me. I will keep on looking for it.

(Enter JACK, BILL, JANE and TOMMY.)

JACK. My, that was a good drink. Thank you for helping us to find it.

(The SPIRIT OF THE FLOWERS bows and disappears.)

BILL. I like this place. It seems so friendly.

TOMMY. It would be better if I had something to eat.

JANE. You'd better try wishing.

(The SPIRIT OF THE FRUITS AND BERRIES appears and motions with her wand.)

SPIRIT OF THE FRUITS AND BERRIES. Follow me. I am the Spirit of the Fruits and Berries. I know where the ripe, sweet berries grow. God has filled this woods with berries for hungry birds and little boys just like you.

TOMMY. Oh, thank you! *(Tommy and the others look around for the berries.)*

BILL. Well, this is beginning to get very exciting. I wonder what will happen next. *(He looks up to see a little figure all in green standing beside him.)* Where did you come from?

SPIRIT OF THE FERNS AND GRASSES. I am the Spirit of the Ferns and Grasses. I am always close by. I want to warn you to be careful where you step. Under these ferns and grasses are hundreds of

dainty flowers and creatures that my helpers and I protect.

JACK. Don't you and the other ferns get tired stretching out your arms all day protecting these things?

SPIRIT OF THE FERNS AND GRASSES. Of course, we do. But all the delicate little plants and animals would die if we did not help the sun and rain to care for them. In this woods no one complains. We each try to do our share of the work. Perhaps you would like to hear what the wind is singing as it rustles through the leaves. Sit down and be very quiet.

(Off stage the juniors sing "This Is My Father's World.")

BILL. That is the very same song we sing in our Sunday school.

JACK. I never thought very much about the words before.

MARY. The next time we sing "This Is My Father's World" I am going to think about this woods.

(Enter the SPIRIT OF THE WOODLAND CREATURES.)

SPIRIT OF THE WOODLAND CREATURES. Welcome, welcome, boys and girls. I am the Spirit of the Woodland Creatures. I have noticed how carefully you have walked in the woods today. Thank you for not harming any of the little creatures that live under the ferns or in the trees. Most of them are harmless. Some of them are God's helpers. They want to be your friends, too. I must be on my way. *(She disappears.)*

(The SUN, which has been standing in the background, moves toward the children.)

SUN. Before I leave the woods today I want to do my share in making you feel welcome. I have noticed how much you play in my warm rays every day. Some people grumble that I am too hot, others grumble when I am not warm enough. I have a hard time to coax some boys and girls to play while I shine. But I am glad you don't complain about me.

BILL. I don't think that I would like your job. Why don't you give it up?

SUN. I couldn't do that. Too many people depend on me. What would happen to all the sick people if I stopped shining? Soon all the healthy little boys and girls would grow pale. I must hurry along now. Soon I will be setting in the west. Watch for my colors. I will wave at you. Good-by.

CHILDREN. Good-by.

BILL. We had better start for home now.

JACK. I would like to stay here longer. Maybe we will see some other woodland spirits.

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An Art Museum in Your Church School

By JEAN LOUISE SMITH

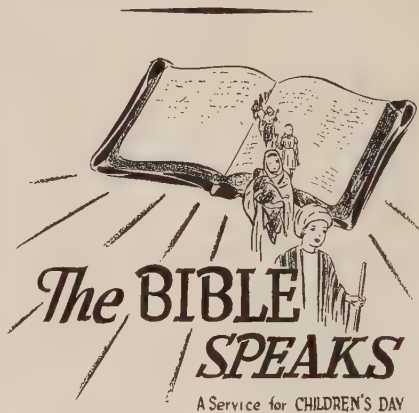
DO YOU HAVE an art museum in your church school? Perhaps you have never thought there was a need for one. We would like to suggest that there is a need for a place where the instructive, interesting things made by the children and youth can be displayed so that the entire school and perhaps congregation, may share it, and also where things of beauty, related to the church school program, may be kept.

Perhaps there are a table and screen which may be placed in the church school library for the museum exhibit. On the screen may be hung the pictures or lightweight flat objects to be displayed. The table, set in front of the screen, can be used for other objects. Shelves are useful, if the materials put on them can be seen easily. If you have no church school library, use an end of the hall or a corner of the assembly room for your museum. There is undoubtedly some place in your church school that can be made more attractive by an art museum where all may come to see, learn and appreciate the use of art in the church school.

What are you going to put into your museum? Perhaps at the moment you have no project suitable for display in any of your departments. That will come later. In this case, you can start with a "corner of beauty." We know of one teacher who always has a spot of beauty in her departmental room. The same idea might be carried out in an art museum where the entire church school could gather inspiration. Against a tasteful blue background might be arranged a bowl of blossoms, autumn leaves or evergreen. On other Sundays, one great picture, often appropriate to the season, could be displayed on an easel. Masaccio's *Tribute Money*, Leonardo da Vinci's *Madonna of the Sack* or Michelangelo's *Prophet Jeremiah* are some pictures that might be used. We suggest displaying these pictures one at a time, rather than putting up several, especially if they are for the "corner of beauty" part of the museum. One large public art gallery has such a display known as the "Masterpiece of the Month." Every month a new picture is placed in the same space and people have come to look for the painting or art object. Perhaps members of the congregation will be glad to lend appropriate prints and framed pictures for a display like this in your church school. It is a wonderful way to acquaint youth

with great works of art. Stories and explanations of the picture displayed can be given in the various departments to enhance the meaning.

Why not have an instructive exhibit of pictures? By this we mean a series of great masterpieces chosen to illustrate a Christian teaching. For example, one department might be having a unit of study on the prophets. Prints could be secured of the prophets which Michelangelo painted as frescoes in the Sistine Chapel. Or Sargent's *Frieze of the Prophets* might be used. In connection with each picture, a typewritten card or sheet could be displayed, which pointed out the individual characteristics of each prophet as the artist portrayed them. The age group engaged in studying the unit could write the explanation to go with each picture. Such a piece of work would add greatly to the class study as well as contribute something of value



Plans for Children's Day should be under way in our church schools. The most helpful service is one which grows naturally out of the work the children are doing in their regular study groups. It should provide an opportunity for the children to share what they have been doing, and for the entire church family to worship together.

This year's service, "The Bible Speaks," is planned to meet these requirements and to show the importance of Bible teaching for life today. Copies have been sent to all our pastors and church school superintendents.

For those schools which prefer a different type of service, but one that still fulfills the high standard of a good program, we suggest "The Magic Woods of Happiness," on pages 22 and 23 of this magazine.

that the whole church could enjoy. Other subjects, easily illustrated by the work of great artists, would include: the Christmas story; the teachings of Jesus; Old Testament stories; some great churches of the world; God's Beautiful World; a social series on the work of the church or where the church is needed. Many other topics will come to mind. Find out what the various departments of the church school are studying and from them choose museum subjects.

This is only a part of what the church school museum may do. The other part is of great importance. In each department at some time or another, the children are working with clay, puppets, paint or some art medium to produce projects that carry out the ideas of the subject under discussion. The juniors in one church made clay figurines, costumed correctly, as part of their work on "How Our Church Grew." The children were concerned with how the early Christians worshiped in the catacombs. From sturdy boxes they fashioned a long, narrow catacomb section. On the side walls they copied some of the frescoes and symbols which have been attributed to this period. They constructed a simple altar such as might have been used. From clay, they modeled a dozen figures and the girls made tunics and clothing copied from illustrations of costumes. This art project was a very integral part of the curriculum and it took many weeks to complete. After its completion, it was only natural that it should be displayed so that everyone could enjoy it and share the information which its making had brought the juniors. Cards, 8 by 5 inches, were carefully typed, to explain and interpret the display.

Primary children interested in "Homes of Long Ago" contributed little clay oriental lamps, pottery, and cooking utensils, such as were used in Hebrew homes. Older children have made simulated stained-glass windows, copies of manuscripts such as the monks made, or models of Palestinian homes. Puppets are being used increasingly as a part of the curriculum. All these projects and many others illustrate ways in which creative art is used in the church school. Why confine the results only to the department where the work is being done? Bring the completed work into the church school museum where all may enjoy and learn! The museum display will encourage careful work as well as give an opportunity for sharing.



E. G. Hoff

The Nursery Teacher

By BESS V. NESTER

WE HAVE talked much about the nursery child, his needs and capacities, the methods and procedures of teaching religion to him, and even a good deal about the responsibilities of the teacher. But we have said little about the teacher herself. In one sense of the word, the worker with nursery children is not a teacher, since the word implies formal teaching. However, small children learn from older ones the word "teacher" which they apply to all helpers in the Nursery Class and the term becomes only less dear to them than the title "Mother." We are all teachers in one way or another, for children learn from our actions and attitudes how to live.

The nursery teacher should be a very special person, chosen with the greatest of care, for many feel that hers is the greatest responsibility the church can give anyone in the whole educational program. It is unfortunate when church leaders think that anyone can be trusted with the nursery work, and that a nursery worker needs no training. This is far from being true. Nor is training beyond the reach of anyone. There are ways in which a nursery leader can train herself if no other way is provided. Every leader actually interested in the work will be dissatisfied with anything but her best and will use every opportunity for personal growth.

Those who have the responsibility of

choosing a nursery teacher first of all should have a thorough understanding themselves of the importance of the task, and of what should be expected of such a person. They should make a study of some of the needs of the children involved and the relationship of the department to the total church program. Can you see her, the ideal nursery teacher? She is neat, attractive; has a pleasing, Christian personality. She loves children and has a deep understanding of their needs, problems and capacities. She has a quiet, pleasant speaking voice and can sing. She has a good understanding of the Bible and its teachings as well as at least a fair knowledge of child psychology. She likes people and has the faculty of "getting along" with others. Adults like and respect her. She has imagination and a sense of humor. She is a growing person, and she takes every opportunity to improve her knowledge and usefulness.

"Well! Where in the world is there a person like that?" someone will say. But there are some, even though we must admit they are few. Even you or I might make an ideal nursery teacher, given half a chance! Perhaps no one will be found with all the qualifications of our ideal. Then let us consider the most important qualifications and choose one who is first of all Christian, has a love for children and is willing to

work and study, and there you have her!

Recently a young woman asked if she might help in a Nursery Class. She said she always had wanted to and "just loved children." She had had no training but the leader thought she had possibilities so she tried her out. The young volunteer was a sincere Christian and she did love children, but very soon it was discovered that she would not take part in any of the study program of the other teachers and thought her way good enough without adapting herself to the accepted methods. She insisted on teaching the wrong nursery rhymes and telling "scarey" stories and she continually picked up the "cute" children and hugged them until they cried or became so frightened they refused to come in the room again. She had to be given another place to serve which would keep her away from small children.

Another teacher had nearly all of the desired qualifications except for her voice, which was quite harsh and unpleasant. She did not seem to realize this and since she was the leader, did most of the talking and singing in the group. Her voice always was too loud and when she sang, the children could not be heard. An observer felt an unrest and noisiness about the group and at first was unable to find the reason. After it was discovered, the voice and its influence over a group were discussed in the regular study meeting. The teacher recognized this as one of her problems and sincerely tried to overcome her bad habit. After so many years of carelessness she found it too difficult to change, and asked a helper to assume her task as leader of the children. She accepted the responsibility of greeting the mothers and supervising the general work. But voices *can* be made more pleasant by consistent effort and practice.

Then there was the teacher who simply could not carry a tune and thought she should not help, though she was very fine in every other way. She was soon persuaded that a helper could sing the simple little songs for her. Since there was a good pianist in the group who could play any tune wanted by a mere nod or suggestion from the leader this would be a very slight handicap.

A church official once said to a nursery superintendent, "I wish you would use Mrs. _____ in the Nursery Class. She cannot be used anywhere else and she is causing so much disturbance that she will soon break up the Adult Department!" He really thought *anybody* could work with the babies. This gave the superintendent an oppor-

(Please turn to page 27)



Ralph Berry

PICTURES

in the

Beginner Department

By ESTHER FREIVOGEL

THE MAY units of both the first and second years center in the Christian behavior of children, that is, in living that is helpful, kind, and friendly. Let us discover the importance of pictures to the use of these units. The discoveries made will be of value also in the use of other units.

Value of Pictures

All teachers have at some time experienced difficulty in getting a group of children to converse on one subject. Each child insisted upon talking about that which was uppermost in his mind. The teacher's questions and verbal suggestions were of no avail. However, as soon as a large picture was shown, the children's interest and attention were caught and unified. Examples of the unifying value of pictures may be found under "Fellowship and Worship," p. 49, of the First Year, and under "Story," p. 42, of the Second Year. Sometimes the children in a group are so immature or restless that their interest and attention cannot be held even through the telling of a story. If, however, a large picture is shown and a story woven around the picture, the interest and attention of the group will be caught and held. This procedure is possible with a story such as "Joseph Helps His Father" (First Year, Part Three). The power of pictures to hold interest and attention is well illustrated in the use of picture-story books. (For suggestions, see Second Year, Part Seven, p. 9.)

A picture of a child putting away his toys usually will result in the desired behavior more readily than anything a teacher might say. If an attitude of prayer is desired, try showing a lovely picture of a child praying. The power of suggestion through pictures is very great.

Show a picture of a child helping at home and you will hear your children saying, "I help my mother with the dishes . . . I set the table . . . I dust the chairs," and similar remarks. It takes only a picture to open up the floodgates of conversation and lead to a sharing of experiences.

How vague would be the children's understanding and appreciation of "Faraway Friends" (Second Year) without the use of pictures. Good pictures increase the child's knowledge and awaken or deepen his appreciations.

Sometimes pictures are listed under teaching materials when no suggestions for their use are given in the session plan. When making her own plans, a teacher should study these pictures carefully and decide how they best can be used to awaken and hold interest and attention, stimulate conversation, increase knowledge, deepen appreciations, and lead to desirable behavior.

Selecting Pictures

A teacher of little children needs to be picture conscious. If she is well acquainted with her purposes and units of teaching, she will find valuable materials in many places: magazines, calendars, window displays, discarded greeting and postal cards, and the like. These pictures should be classified under headings that will make it easy for a teacher to find what she needs for any unit or purpose of teaching. The Beginner Picture Sets will be more usable if taken from their envelopes and classified in the picture file.

A wise teacher will look ahead to discover the pictures needed for an entire unit. In Unit IX, "Faraway Friends," of the Second Year, she will have to decide to which faraway friends she will introduce her children. This decision

must be made early in order to secure the necessary illustration materials. Those of us who call ourselves Christians continue to believe that God loves the Japanese and is deeply concerned for them. However, because of existing conditions, it seems unwise to have an entire unit on the Japanese for beginners. As the occasion arises a teacher may remark: "Many Japanese people do not want to fight and be at war any more than we do," or "The Japanese people are God's children, too. God is their Father. Here is a game that little Japanese boys and girls like to play." If friendship for the Japanese is made a major objective, the beginner may have a problem to cope with which is beyond his ability. A truly Christian attitude in each home would be needed to avoid such a problem, and we cannot be certain of that.

Walls speak to children. What will the walls of your Beginner Department say to the children during the month of May? Will they still speak of Christmas and of other units of the fall quarter? Some teachers never take down pictures until there is no space to hang more. Such a room produces a feeling of confusion. Its walls speak of so many things that a little child hears nothing at all. During May your walls should speak of children helping: being kind, friendly, obedient, and truthful. On different Sundays they will tell of these different aspects of helpfulness. There also may be a picture or two of springtime experiences the children should be having. Of course permanent, framed pictures will serve as old friends to welcome the children each Sunday throughout the year. Whenever these pictures fit into a situation, the children's attention should be directed to them or they may go unnoticed. A picture of Jesus, the Friend

and Helper, will have real meaning in connection with the May units. If there is a picture of a child praying, the teacher may say, "Perhaps this little girl is asking God to help her to be kind to her playmates. What do you think she is saying? Let us ask God to help us to be kind and loving boys and girls."

Using Pictures

Most teachers use pictures with the group to stimulate and guide conversation or to illustrate the story. Often, however, a teacher and her helpers are so busy "getting things ready" in the room that they fail to make the most of the use of pictures and picture books with individual children. Conversation with an early arrival about pictures, as he helps to hang or spread them out on a low table or pew, not only will teach the child many things but will help a teacher to know the child better. (See "Work and Play," First Year, p. 53, and Second Year, pp. 41 and 53.) A teacher can learn much about a child's home activities through conversation about pictures of children helping at home.

The use of pictures in making picture books and posters presents an opportunity similar to that described above. (See First Year, p. 49, and Second Year, p. 52.) What will you say to the children as they gather informally around the tables on which the pictures have been placed? Here are some suggestions: "We have some pictures here. What are the children in the picture doing?" Allow time for the children to find and comment on a number of pictures and to tell about their own home activities. "Perhaps we could cut out these pictures and use them in making a large book about children helping." A teacher never should become more interested in obtaining a finished product than she is in guiding the thoughts and feelings of the children through the pictures or other materials with which they are working.

Pictures also may be used in making gifts. Conversation in connection with such an activity often will center in the likes and dislikes of the receiver and the joy that the gift will bring to him. Keep this in mind if you plan to make Mother's Day cards (First Year, p. 43) or a gift for someone who is ill (Second Year, p. 46). A favorite picture or picture book is a possession that also may be shared with a friend. (See Second Year, p. 48.)

Pictures have value, but they have the greatest value when they are wisely selected and used.

The Nursery Teacher

(Concluded from page 25)

tunity to explain that the Nursery Department could not use a troublemaker. Troublemakers rarely can be made over—simply because they do not want to be!

It is well to have an older woman in charge of the nursery work, though young girls often make good helpers. There must be a great deal of contact with the homes, and parents have more confidence in an older person. Then, too, the nursery workers are the only ones in most churches who have a working knowledge of the needs of little children and who continually study their welfare. Because of the importance of home contacts and the close co-operation of the parents, *tact* is another virtue to be added to those important for the nursery leader.

In a department of more than a dozen or fifteen children, the work may be divided among several helpers. A new worker should be made acquainted with the organization as a whole and should know something of what is required in the way of actual duties. Some of these in any department are:

To enroll new babies and keep their records.

To send enrollment and birthday cards promptly.

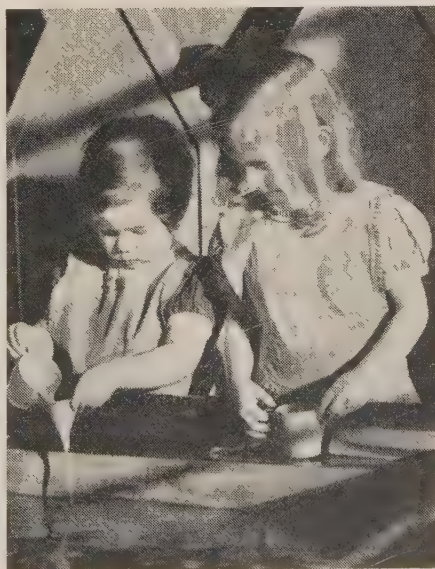
To make personal contacts with the homes and members of the families.

To call and help in time of trouble or sickness.

To distribute leaflets and books or magazines and pamphlets that are helpful to parents in the home.

To help in every way possible to promote a parent study group.

Ellis O. Hiney



To be responsible for the three-year-olds brought to church school on Sunday morning.

To help with the two-year-olds, if so organized.

To help with the church nursery during morning service, or others, when needed.

To attend teachers' meetings and workers' conferences, co-operating with other departments in the total church program.

To read and study for self-improvement and for her special task.

One of the most important requirements perhaps would not be listed among these duties, but should be understood. Every nursery worker must so live that each action, attitude, word and expression can be imitated safely by her small pupils. For her teaching will not be done by exhortation nor by drill on memory verses, but through her actual living closely with them in their play life.

The above responsibilities may seem a heavy load to place on one person, but as we said in the beginning, the work may be divided among several if it is too much for one person to handle. If there are two workers, one may understand children and work well with adults, but perhaps may not be quite at ease with the children themselves, while the other may be able to work with children better than with adults. The first then may take the organizational task, the home work and superintend the study classes, and the other may be responsible for the Sunday morning work with the children. Each may have helpers if needed.

However the work is divided, the church as a whole should recognize the importance of the Nursery Department and should pay high tribute to its teachers. No teacher in the entire church school needs to give more of herself in service, in strength, in time and in patience than does the nursery teacher as she teaches religion and tries to interpret God to her small pupils.

Friends with Your Neighbors

(Concluded from page 19)

do more and will find life more abundant even as he seeks to make it more abundant for others.

Howard Weeden, a poet of the last century, paid tribute to an humble person engaged in unofficial Christian friendliness in the following lines:

She know'd more than the doctor,
'Cause God told her what to give;
She know'd more than the preacher,
'Cause God told her how to live.

Primary Worship Suggestions

"Thy Work, O God, Needs Many Hands"

By MARY GRACE MARTIN

THE CLASS groups will continue the mission study units begun last month, and our worship aims to lead the children to feel grateful for the many hands that are helping God to carry on his work in mission lands or at home, and to desire to have a part in God's work. The theme song, "Thy Work, O God, Needs Many Hands," found in *Primary Music and Worship* is used with the offering service at each session. The music may be used for meditative periods.

Whenever possible the children should be encouraged to share information from their studies as it relates to the day's theme. The leader should solicit the co-operation of the teachers in planning for reports by the children.

The songs that are not found in the lesson leaflets may be found in *Primary Music and Worship*¹ and in *Worship and Conduct Songs*.²

1. Hands That Care for Homeless Children

Today we shall try to help the boys and girls to understand how God uses people to care for homeless children, especially those in mission homes. Pictures and other materials from Unit VIII, Year 1, may be used to enrich this period. A picture of a children's home would be most appropriate for the worship center.

QUIET MUSIC AND MEDITATION: "Thy Work, O God, Needs Many Hands."¹ Ask the boys and girls to think about the children who live in mission homes and the people who work in these homes. You may refer to pictures of the Kodiak home considered in Unit VIII, Year 1.

SONG: "Our Father, as We Start the Day"¹

CALL TO WORSHIP: "Because friends of Jesus have thought about boys and girls who are without homes of their own, homes such as the one in Kodiak have been built. Perhaps if the children who live there could be with us today, they would want to join us as we sing about God's goodness." Sing "Enter into His Gates with Thanksgiving."²

CONVERSATION: "God needed many hands or people to build this home. Can you name some of them? (Carpenters, builders, men who prepared and brought the lumber and other materials for the building, people who earned, gathered

and sent the money for building the home, and others.) After the building was completed for the boys and girls, God needed some hands to help to care for the children who were to live there. He needed missionaries or teachers, housemothers, and nurses or doctors to look after the children. What are some of the things that their hands must do to help God to care for the children? (Prepare meals, mend clothing, attend the sick and do other tasks.)"

REPORTS: Letters from children of the Kodiak home as given on pages 68-69 of the text, Year 1, Part 3. Or a story from this unit. Comment that the children of this home must know how to work and play together.

SONG: "A Happy Day," Year 1, Part 2

SCRIPTURE: 1 Corinthians 3: 9a. "Some of you are making gifts or bringing money to help to make homeless children happy. There are many children in the world today who would be without homes if it were not for hands that work with God. The war is making more homeless children each day, so God needs all the hands he can get to help him. He needs our hands. As we stand and join hands in a big circle, let us think that we are joining hands with those of many other persons who are working with God to care for homeless children. Let us say together the verse about God's fellow workers."

PRAYER: Guide the children to pray silently for (1) the children and workers in the Kodiak home, (2) for those in similar homes in other lands, and (3) for children who are still without homes and those persons who are trying to help them. Close with "Help us, God, to use our hands, too, to help whenever we can."

SONG: "My Work"²

2. Hands That Work for Health

Today we hope to lead the children to feel grateful to God for those who work to bring better health to people over the world. *The Missionary Doctor*, Picture Set for Year 2, may be used with the worship center.

QUIET MUSIC AND MEDITATION: "Thy Work, O God, Needs Many Hands." Ask the children to think about the hands that work for health in the world.

SONG: "Our Thoughts Go 'Round the World," Leaflet 30, Year 2.

CONVERSATION: "All around the world there are people who are ill or who are in need of better health. There are also those who are working to help people to get better health. Who are some of these workers? (Doctors, nurses, parents, teachers, farmers, scientists and others.) In America there are many doctors and others working to keep us in good health. If you happened to live in India or Africa or in faraway places, you might not know how to keep well or where to find a doctor. Some mothers don't even know how to care for little babies so that they will live and grow strong. For this reason friends of Jesus have gone to these places. They have built hospitals and clinics where the sick are brought and where mothers learn about caring for their children. God is using the hands of many doctors and nurses and others to bring better health to people."

PICTURE STUDY AND MEDITATION: "Look at the picture of *The Missionary Doctor* and try to think of a great Leader who long ago helped many people to better health." Play "Jesus, Our Friend."²

SONG: "Jesus, Our Friend," stanza 3.

SCRIPTURE: Have children prepared to read Matthew 9: 35 and Mark 1: 34a. Help them to recall a story of Jesus helping a person to better health, such as Simon's wife's mother, Mark 1: 29-31.

OFFERING: "Perhaps someday some of you will be doctors or nurses helping God in faraway lands or here in America, but even now God can use your hands to work for better health as you bring your gifts to build hospitals or to send workers where they are needed."

PRAYER: "Dear God, we are glad for those people who are working for better health all over the world. We think of doctors, nurses, teachers, scientists and others who are working to keep us well and healthy. Help us all to do our part, too."

PRAYER RESPONSE: "Lord, Who Lovest Little Children"¹

SONG: "Morning Hymn,"¹ stanza 2

3. Our Hands

The study units on Africa and Alaska will be concluded today. If an African village or an Alaskan exhibit has been prepared, these exhibits may be set up, one on each side of the worship table. The worship table itself may hold an open Bible and flowers. Children from the first- and second-grade groups should be prepared to explain the exhibits or to share information as planned in the groups.

QUIET MUSIC AND MEDITATION: "Thy Work, O God, Needs Many Hands."¹

"Some of you have been making gifts in recent weeks to send to distant places. Will you think how you have been using your hands to help God in his great work?"

SONG: "Children of One Father"

STORY: "The Children with Helping Hands," text for Year 3, Part 3, page 70. This may be told by the third-grade teacher.

BIBLE VERSE: "Those children certainly were practicing this Bible verse. (Read Isaiah 41: 6a.) I am sure, too, that the children with helping hands would have liked to sing this song."

SONG: "In the Father's House"¹

REPORTS ON THE WORK IN KODIAK: First-year children may be prepared to explain their exhibit, and to tell some things they have learned.

SONG: "The Many, Many Children"

REPORTS ON AFRICA: A "silver chief" may explain the exhibit. If a dramatization has been prepared, it should be shared now. If the class has learned the verse song of Psalm 86: 11, they should sing it.

POEM OR SONG: "Happy at Work"¹

SCRIPTURE: "Can you think of some Bible verses that help us to feel we are working with God when we prepare gifts to make others happy?" Recall verses such as Matthew 25: 40; John 3: 17; 1 Corinthians 3: 9a.

DEDICATION OF GIFTS: Gifts that have been made for Africa and for Alaska should be placed in separate boxes and brought to the front. Perhaps the offering gifts today can be used also for these lands. Sing "Thy Work, O God, Needs Many Hands."¹ Follow this with

prayers of dedication. A second-year child may say the prayer on page 93 of the teacher's text, while a similar prayer may be prepared and said by a first-year child.

SONG: "Our Thoughts Go 'Round the World"

4. Hands to Share the Bible

Since the three classes will be considering special Bible units in the coming weeks, we shall try today to guide the children to feel grateful for those persons who make the Bible available to many people. If possible, borrow a large pulpit Bible for the worship center today. A picture of a mother reading to children from a Bible might be used.

QUIET MUSIC AND MEDITATION: "Thy Work, O God, Needs Many Hands."¹ Ask the children to think of the many hands that are needed to publish the Bible and carry it all over the world.

SONG: "The Bible"²

CONVERSATION: "Why do we love the Bible?" It tells us about Jesus and about God's love. Somebody has called the Bible the greatest Storybook in the world because it has such wonderful stories about God and Jesus. "Can you name some of the stories that you like?"

POEM: Read "Treasure Book"¹

TALK: "Once there were no nice Bibles such as this one. It was before there were printing presses. In those days loving hands spent hours and hours as they copied word for word from other written copies so there could be more Bibles to give to the people. Now there are hundreds of printing presses at work every day printing Bibles, but still there

are loving hands helping to spread this great Book. There are hands that run the presses that publish the Bible in many languages so people can read it in Africa or in China, in America or in strange places. There are hands at work translating the Bible in still other languages so more people can read and study it. There are hands that bind the printed pages into attractive little books such as this. There are other hands that pack and ship the Bibles to people who never before have seen a Bible, or hands that carry Bibles to school to study as some of you do. God must be happy to know that so many hands are helping to spread the stories of his love. Do your hands have a part in this work also?" Speak of missionary contributions.

SONG: "Our Thoughts Go 'Round the World"

SCRIPTURE: Recall Bible verses they would like to share with children over the world.

PRAYER: "Dear God, we thank you for the Bible. We thank you for the loving hands that work to publish more Bibles and to take them to people who want Bibles. Help us to take good care of our own Bibles."

SONG: "My Work"²

What About Your Vacation Church School?

Have you used the Judson Keystone vacation church school texts in your church? Each text contains a unit of ten sessions which can be used in a two weeks' school, or which can be combined with another course for use in 'schools of greater length. The material is simply written and makes wide use of Bible content. The starred texts in the list below are new this year:

BEGINNER

Jesus, Our Friend, Shields.

God's Plan for Happy Homes, McKinney.

PRIMARY

**Bible Friends and Friends Today*, Meserve.

Stories of Jesus, Anderson.

Learning More About God, Linder.

JUNIOR

**Choosing God's Way*, Demaree.

We Would See Jesus, Owens.

Worshiping God, Smeltzer.

JUNIOR HIGH

**The Christian's Guidebook*, Pease.

Jesus Taught Them, Saying—, Schroeder.

Jesus, the Great Leader, Shane and Jones.

MAKING A MODEL OF THE KODIAK HOME

Alan Dell



Junior Worship Suggestions

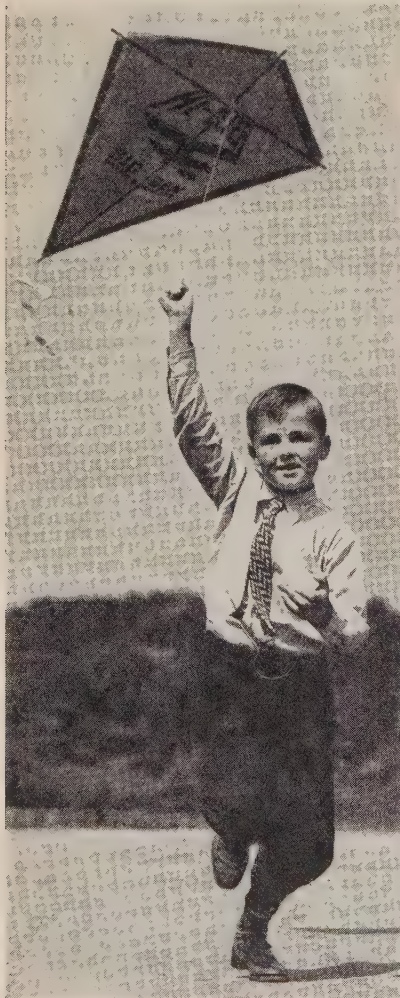
Let the Whole World Sing

By DORIS CLORE DEMAREE

LAST MONTH worship experiences centered around the thought of being workers together with God. The climax came on the last Sunday with a prayer asking God to give the juniors a vision of the task that is theirs. This month we shall try to translate this newly felt desire into action as we guide the juniors to appreciate the meaning of a world in which the people everywhere praise and worship God and to accept responsibility as Christians to help to bring about such a world.

If you have a good picture of children singing, hang it above the worship center. Place on the table an attractive globe and the open Bible before a tall candle or a spray of spring flowers in a slender vase. If you have no suitable picture stand a number of partly open hymnbooks back of the globe.

Harold M. Lambert



When individual juniors are to have a part, plan with them ahead of time so that they will be well prepared. The first-year juniors may repeat their memory passage from Psalm 95. Eliminate unnecessary announcements that would interfere with the worship experience. Keep program plans flexible enough to make use of any appropriate worship materials being learned or introduced in the different classes.

All hymns are from *Hymns for Junior Worship*. If you do not now have this hymnbook you will want to choose substitute hymns carefully so that they fit the places where they are to be used.

These worship services will have still greater religious value if they are related to some service activity of the Northern Baptist Convention or of a local nature. If you are making a Children's Day offering for a special purpose the juniors might plan to bring a portion each Sunday toward a specific goal which they will have helped to set. If your juniors bring a regular offering for missions these programs may be an incentive to increase regular giving.

I. "We Gather Together"

PREPARATION FOR WORSHIP: Play softly the hymn, "We Sing Our Praise"

CALL TO WORSHIP: (Read by a junior)

Sing unto the Lord,
Sing praises unto him,
Wherever you are
Lift up your voice in song.
Gather together in houses of worship,
Sing with your whole heart,
Sing praises unto the Lord.
HYMN: "We Sing Our Praise"

FROM THE BIBLE: Psalm 95:1-3
(first-year juniors)

HYMN: "My God and King"

CONVERSATION: "Most of us always have gathered together in houses of worship to sing songs of praise to God. Can you think why this is true?" (We come from Christian homes, live in a Christian land, always have had a church near by.) "We always have done this and we forget there are others who never have heard the story of Jesus. Often those people have little about which to sing. They need houses, clothes, food, electric lights, doctors and medicines. Are these all they need?" Let the juniors think quietly for a few seconds.

REPORTS: By three juniors, or an

adult may work the thoughts into a single talk.

First Junior: "The sick people need Jesus. One time Jesus was spending some time in Capernaum. People heard that he was there. Great crowds gathered. They filled the house. They filled the doorway and crowded around outside. They wanted to get near and hear his voice. They didn't see the sick man at all. Friends were carrying him. How they wished they might take him to Jesus. Jesus could make him well, they thought. When they couldn't get near the door they carried him up the stairway to the roof. They cut a hole in the roof and let the man down into the room below until he was beside Jesus. Jesus saw how much he wanted to be made well. He spoke to him and he was well.

"Many people in faraway lands are sick. They need doctors and medicines. It is the Christians who take these to them."

Second Junior: "The children need Jesus. All of us know the story of Jesus telling the men to let the children come to him. Jesus was so kind and loving that they went away happy. They could remember this always. Children in every land need to know Jesus. Some of them have pretty hard times today. Knowing about Jesus helps. As they try to be like him, even though it sometimes is hard, they are happier."

Third Junior: "Everybody needs Jesus. Everywhere Jesus went great crowds followed him. Sometimes they followed him long distances, but they didn't mind the hardships. Being with Jesus did something to them. They didn't know just what it was, only that when they were with him their hearts were full of love and kindness. When the whole world knows Jesus and tries to live like him, then everyone will have enough to eat. Everyone will have work to make a living. People will be kind to everyone about them."

Leader: "These juniors have helped us to see how the whole world needs Jesus. Can you think what it would be like if all the world followed him?" Do not take time to hear their answers, simply ask the question to guide them.

OFFERING SERVICE:

Call to Offering: (By a junior)

Gladly we come God's praise to sing,

Baptist Leader

And gifts of love to him we bring.
Offering

Dedication Hymn: "Our Gifts We Share" (last stanza)

HYMN: "My God and King" (first stanza, as the juniors think what they can do to help the whole world to know Jesus)

PRAYER: That each one of the group will do his part in helping the whole world to gather together to sing praises to God.

2. Into All the World

The juniors should have their Bibles ready with a marker at Matthew 28: 19-20.

PREPARATION FOR WORSHIP: No. 142 from *Hymns for Junior Worship*

CALL TO WORSHIP: Psalm 147: 1a,b

HYMN: "We Sing Our Praise"

FROM THE BIBLE: Psalm 95: 1-3 (as before)

LEADER: "Jesus lived in a very small country. In all his life he never went much more than one hundred miles from Nazareth. Only a few thousand people ever saw him. The ten fingers of your hands are almost enough on which to count his close friends. Had it not been for one thing he said, the people in our own land might never have heard of him. Let us read these words together."

FROM THE BIBLE: Matthew 28: 19-20 (read in unison)

HYMN: "Go, Ye Who Bear the Word"

DRAMATIZATION: Ahead of time, plan with a group of juniors to give a simple playlet in which they will try to bring out the work the Baptists are doing to carry out the command, "Go ye into all the world." If costumes are available, a representative from each country might appear and in a sentence or two tell of the work with his people.

PRAYER: Our Father, and Father of all the people around the world, we thank you for sending Jesus into the world. We are glad for Christians everywhere. Give them the courage to be Christians even when it is hard. We want to help them. Keep us from being selfish. Amen.

OFFERING SERVICE

DEDICATORY HYMN: "Our Gifts We Share"

HYMN: "My God and King"

CLOSING PRAYER

3. Helping New Christians

QUIET MUSIC

CALL TO WORSHIP: Psalm 147: 1a,b

HYMN: "Ever Faithful, Ever Sure"

FROM THE BIBLE: Psalm 95: 1-3 (as before)

HYMN: "Our Church"

LEADER: "The world needs Jesus. Jesus, himself asked us to go into all

the world and teach everyone to do the things that he had taught his friends to do. Sometimes it is hard for these new friends of Jesus to live as true Christians."

STORY: One of the teachers may tell a story he was unable to use in class but which carries a missionary message. Or one of the classes may share some of the stories or information used in class.

PRAYER: That God will give strength and courage to new Christians.

OFFERING SERVICE

HYMN: "My God and King"

CLOSING PRAYER

4. Let the Whole World Sing

Again be sure that the Bible passage is marked. The litany may be written on the blackboard.

QUIET MUSIC

CALL TO WORSHIP: (See the first Sunday)

HYMN: "All People That on Earth Do Dwell"

SCRIPTURE: Matthew 28: 19-20 (read in unison)

HYMN: "Brothers of the Faith"

LEADER: "Christians around the world seem like one great family. What is it that makes it so, no matter what our race or station?" Let the juniors offer suggestions. "As people become Christians they join worshipers around the world in singing hymns of praise."

LITANY

Reader: Today Christians in our own land are gathered together in houses of worship to sing praises to God.

Response: Let the whole world sing!

Reader: Because we know the joy of having Jesus as our Friend we wish that all people might have this joy.

Response: Let the whole world sing!

Reader: Jesus said, "Go ye into all the world." Christian men and women have answered the call. They have gone out into all the world to be teachers and preachers and doctors.

Response: Let the whole world sing!

Reader: This is not easy for those who go nor for those new Christians in these unchristian lands. Yet they both find joy even when it is hard for them to be true followers of Jesus.

Response: Let the whole world sing!

Reader: Because we have helped to send these teachers and preachers and doctors into all the world, each week more and more people are gathered together for worship.

Response: Let the whole world sing!

HYMN: "My God and King"

OFFERING SERVICE

PRAYER: (Read the words of "Keep Me, Lord")



Paul's Photos

The Magic Woods

(Concluded from page 23)

BILL. The Spirit of the Flowers said you have to find them for yourself.

MARY. That's right. They all seem to have something special to do here in the woods.

JANE. They are so kind to one another.

BILL. That's what you call co-operating. Look, aren't those the children we followed this morning?

JACK. They must be. Maybe this is where they live.

MARY. Maybe it is. I wonder if they will speak to us this time?

(Enter the SPIRIT OF HAPPINESS. She waves her wand as if to bid the children outside to wait a moment.)

SPIRIT OF HAPPINESS. I am the Spirit of Happiness. I saw you start on your way this morning. I am so glad that you got here. I was afraid that you might get lost. So many start to search for the Magic Woods of Happiness but never reach it.

ALL. The Magic Woods!

SPIRIT OF HAPPINESS. Didn't you know that you were in the Magic Woods?

BILL. We did think that it was a very unusual place. We noticed that everyone helped everyone else and that there was no quarreling and no unkind words—

MARY. And that everything looked beautiful.

SPIRIT OF HAPPINESS. That, my children, is the secret of happiness. If you have once found it, you never need lose it. I will call the other children who have followed me. Won't you join them in a song?

(All sing "All Things Bright and Beautiful.")

Workers of the World¹

By MABEL NIEDERMEYER

INTRODUCTION

In addition to this material the leader will need copies of the pupil's material in *Juniors* for April 30 through May 21.

Purpose and Scope

This is a four-session unit of study about Jesus as a worker and his teachings regarding workers and their work. It is designed to guide the juniors to think of the many workers in the world today and the contribution each makes to their lives; to lead them to realize the value and importance of work and the interdependence of workers, and to gain a new appreciation of the work which they can do to help others.

The Experiences of the Juniors

This study will consider the experiences which the juniors are having in this area of thought as the basis upon which it will seek to build appreciations for and attitudes toward work. At the present time, perhaps the type of work which is uppermost in their minds is that connected with the war effort. Some may be living in defense communities and may know of the many workers who have been employed in war-production plants. Members of their own families may have given up other positions to take work in those plants. The mothers in some of their families also may be employed for the first time in the child's whole life. If this is the case, the juniors are aware of the disrupted home life that results from such conditions.

This does not mean, of course, that juniors are unmindful of other workers. They are more or less familiar with men and women engaged in various vocations and professions and types of labor. For the most part, they have their own tasks and the manner in which they perform them is dependent upon their home training and the attitude of adults toward the children's tasks.

Development of the Unit

Beginning with a consideration of Jesus as a worker, the various types of workers of the world will be discovered—those who serve us every day in some way or other, and whom we may or may not see, scientists who have given the world the benefit of their research and discoveries, makers of art and

beauty. A picture gallery of workers will be built up during the study, and a bulletin board kept posted with news items of interest about various types of workers. The unit also will suggest that the juniors write a hymn about workers, either composing their own music or writing the words with a familiar tune.

The juniors may want to issue their own newspaper with stories of different types of workers who serve us. This may be distributed to the members of your church at the close of the service on some Sunday morning. Or, if your church issues a weekly newsletter, perhaps arrangements could be made whereby the juniors could write a brief story about workers in each issue during this study. The closing session of this unit will be devoted to a discovery of the work which the juniors may do.

Resource Materials

Books

Books on glass, lumber, oil, coal, and the like from ten-cent stores. These tell the stories of workers in these products.

Social Science Readers used in the public schools. Become familiar with these before you launch upon this study.

Living and Working in Our Community, by Baxter

They Dared to Live, by Bartlett

Pictures

Pictures of Jesus at work. From beginner and primary Picture Sets and junior Resource Materials.

Magazine pictures of workers. Be sure to include others in addition to those engaged in war industries.

Pictures of students in work camps or young men at work in civilian public service camps. Write to the American Friends Service Committee, 20 S. 12th Street, Philadelphia, for leaflets carrying details and pictures about these types of service.

Hymnals

The hymns have been taken from *Junior Hymns and Songs* and *Christian Worship*. If you do not have these books and do not find the hymns in your own books, choose other hymns on the same themes from your own hymnal.

Session 1. May 7

JESUS, THE WORKER

This session should remind the juniors

that Jesus was a worker and that he needed helpers to work with him. It should help them to understand that workers also are needed today.

Session Outline

INTRODUCTION TO THE UNIT: By junior leader

"WHO AM I?" QUIZ: Led by junior leader

BIBLE STUDY PERIOD: Introduced by junior leader

QUIET MUSIC

BIBLE AND PICTURE STUDY

HYMN: "My Master Was a Worker"

TALK: "Jesus Calls Workers to Help Him." By adult counselor

PRAYER: Adult counselor

RESPONSE: "Father, Lead Me Day by Day"

OFFERING SERVICE

PLANNING PERIOD: Led by adult counselor

ACTIVITY PERIOD: Led by adult counselor

CLOSING HYMN: "O Master Workman of the Race"

Suggestions for the Adult Counselor

Your talk should bring out the idea that Jesus felt the need of helpers in his task of telling men and women about God's love for them, and that he called twelve men to help him and to carry on after his earthly life was over. Read Mark 1:16-17 as you study the picture of Jesus and the fishermen or one of Jesus calling other helpers. Speak of the years of training which Jesus gave the disciples, taking them with him on his journeys, and teaching them the work they had to do. Close with the thought that Jesus still needs workers today if the work which he began is to be carried forward until everyone will come to know and love and serve God.

During your planning period discuss the workers who serve us every day about whom you will study next week. Make plans for interviewing various workers during the week, and agree on points to be covered in the interviews. Assign the interviews to individual juniors. Or plan to have one or more of those workers as guests and interview them during the meeting.

Help the juniors to decide on the activities they wish to carry out and see that work is started.

Session 2. May 14

EVERYDAY WORKERS

Today's study should give the juniors a new appreciation of the workers who are serving us silently every day. They should come to realize more fully how

Baptist Leader

¹ Prepared from outlines copyrighted by the International Council of Religious Education.

THE JUNIOR SOCIETY

dependent we are upon the work and skill of others, and attain an increasing awareness of God's plan for a world in which people are all necessary to one another.

Session Outline

AS THE JUNIORS ARRIVE: Arrange on wall or screens pictures of workers and post on the bulletin board items of information brought today by the juniors and yourself.

SHARING PERIOD: Telling about pictures and news items

"WHO AM I?" QUIZ: As prepared by juniors

REPORTS OF INTERVIEWS OR INTERVIEW OF GUEST

LISTING EVERYDAY WORKERS: Led by junior leader

HYMN: "God of the Earth, the Sky, the Sea"

BIBLE STUDY: Led by junior leader

SILENT PRAYER: (Guided by adult counselor) Thanksgiving for those workers who serve us in many ways through every day

RESPONSE: "Father, Lead Me Day by Day"

OFFERING SERVICE

ACTIVITY PERIOD: Write up items about workers studied today for newspaper or church newsletter. Begin work on composing the words of the hymn. Prepare stories for the "Who Am I?" quiz.

CLOSING HYMN: Chosen by junior leader

Session 3. May 21

WORKERS WE SELDOM SEE

Today's study will introduce several scientists who have made discoveries which have brought benefit to humanity, and about whom the juniors may never have heard. It will help them to see that this work of scientific discovery is going on all the time. People are risking their very lives in order to find new materials and ways of using them.

Session Outline

SHARING PERIOD

INTRODUCTION: By junior leader

REPORTS: By juniors

"WHO AM I?" QUIZ

QUIET MUSIC

CALL TO WORSHIP

HYMN: "God Send Us Men"

OFFERING SERVICE

SCRIPTURE VERSES: 1 Corinthians 3: 9a; Galatians 5: 13-14

PRAYER HYMN: "O Master, Let Me Walk with Thee"

GROUP REPORTS: On progress to date of newspaper and hymn

Suggestions for Adult Counselor

If possible a picture of a scientist at work in his laboratory should be used in your worship center. Such pictures sometimes are used in advertisements in magazines or on the covers of calendars. Or ask a druggist whether he has such a picture formerly used in his advertising.

Nothing has been said in the children's materials about scientific discovery for the purpose of destruction. Should the question come up, face it honestly. Only one conclusion can be reached—that only in times of war or preparation for war do scientists set out to make implements of death and havoc. Always in peacetime, laboratories are being used for the advancement of knowledge for the good of mankind.

Do not omit the story of the Japanese scientist given in today's materials. If some of your juniors are prejudiced against the entire Japanese people, this story should help to overcome that prejudice as well as to introduce a new scientist to them.

During the evaluation period near the close of your session, guide your juniors to note the good points about the work that has been done. Be quite as free to ask questions or make suggestions which will lead to the improvement of the work that is under way.

Session 4. May 28

WORK WE CAN HELP TO DO

During their study today, the juniors should discover some ways in which they may share in the work of the world. Several short stories are given in their materials, but others should be introduced.

Session Outline

QUIET MUSIC

INTRODUCTION: By junior leader

STORIES: By juniors

DISCUSSION: Based on stories of work juniors can do and other ideas expressed by juniors.

INTRODUCTION TO BIBLE STUDY: Junior leader

BIBLE STUDY: See *Juniors*

HYMN: "My Master Was a Worker"

OFFERING SERVICE

HYMN: As written by juniors

PRAYER: Thanking God for all honest work and workmen, and asking him to guide us in finding and doing our best work.

PLANNING PERIOD

WRITING NOTES OF APPRECIATION TO WORKERS: As decided by the group

CLOSING HYMN: "O Master Workman of the Race"

Suggestions for Adult Counselor

You will need to be ready to help to guide the discussion today. Doing home tasks should be among the types of work which the juniors will list as those which they can do. Help the boys and girls to see the importance of every member of the home helping to care for that home. This may create a new attitude toward their work on the part of some of the juniors.

The juniors may call upon you for help in interpreting the Bible passages to be studied today. The juniors should be helped to see that doing good works is a part of God's plan for our lives, and that helping one another through the work we do is his plan for world brotherhood and good will.

Writing simple notes of appreciation would be a most fitting climax for this study. Discuss the possibility briefly, consider what the contents of the note might be, and either call upon a junior who writes well or write the note yourself as the juniors dictate.

Children Develop Tolerance

(Concluded from page 21)

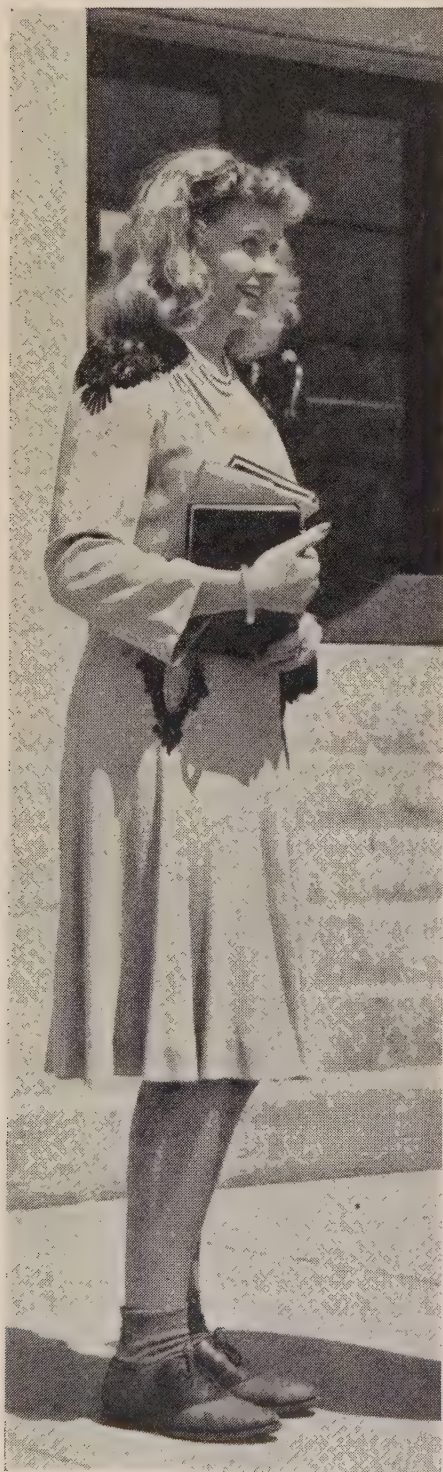
ship with boys and girls. Homes can do much to help church school teachers to achieve their purpose of building good will by encouraging children to share in the family circle the songs, stories or verses learned in the church school. Then, too, we can always pray for our brothers and sisters in distant lands and for those who are strange or unhappy in our own land. If boys and girls can learn to pray, "Help us, God, to understand each other," or "Show us, God, how to help each other," when they have in mind people of other races or nations, even those people who are known as our enemies, there is hope that another generation will go farther than we have in establishing a world of peace and brotherhood.

Yes, there is still a little good will and tolerance left in this world. Perhaps it thrives most easily in the hearts of children. We who work with children have great responsibilities. We must see that the seeds of love and good will are not crushed by the avalanche of hatred that is sweeping our land. Instead, we must see that they are guarded and nourished so that they will produce fruit in days to come. These are days when teachers and parents as well as children need to recall the words of the Great Teacher who once said, "Whatsoever ye would that men should do unto you, even so do ye also unto them."

Young People's Leader

Guiding Youth to Self-control

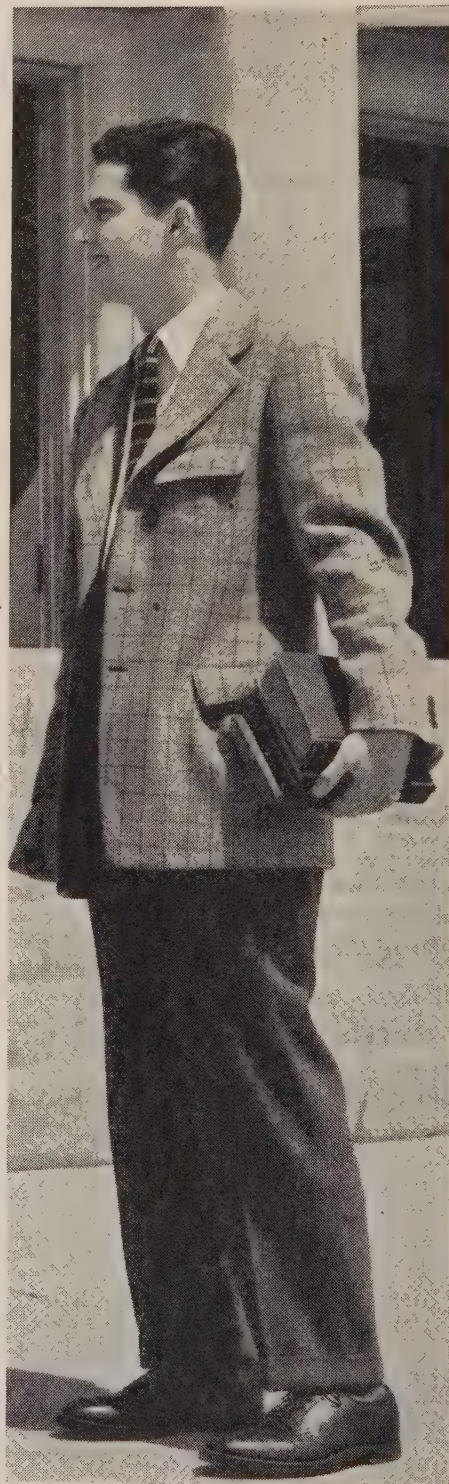
By O. G. HERBRECHT



YOU'RE in the Army now," is one of the better-natured cartoons on the lighter side of army life. Life becomes distinctly different—and far more vivid—when the young man joins the Army or the Navy. He soon notices the difference from civilian life in the discipline that prevails in becoming and remaining a soldier. Perhaps for the first time in his life he finds himself *compelled* to conform to the will and the action of a group. Routine and drill accomplish that in him. This change does not take place easily, for in many instances it means a change from years of "personal freedom" that are often only the polite definition for lack of self-control. The present parent generation has been well intrigued by the psychological emphasis on social freedom, without having learned how to use the new implement with helpful skill.

Rather revealingly, however, young men almost unanimously like the new adventure. One who hitchhiked over five hundred miles to spend the week end at home confided to the writer, "It's tough, but it sure is the very thing we need." We leaders of church youth regard this outlook hopefully. Of course, we realize that discipline, unreasonably severe and rigid, has its dangers, for it can break, as well as make, a life. It can cause frustrations and complexes that become lifelong curses.

When we enter into that field of discipline where the religious educator operates, we become conscious that the same dangers may be present for the emotional and spiritual life of young people. How can we, as adult leaders, guide youth into the achievement of controls that will avoid narrowness or frustration, but will bring them the satisfaction of living a full life? Toward this end we realize two things: (1) That we shall find hindrances from nonco-operative homes and other sources; (2) that adolescence is the churning point of life, where the emotions are naturally unstable and unpredictable. Therefore tact, understanding, unfailing patience and love must be



Photos by Harold M. Lambert

YOUNG PEOPLE'S LEADER

the standing order of every day. The following suggestions may be of service:

1. *We must continue to emphasize the higher Christian truths until they begin to take effect.*

Some years ago Bruce Barton published an article concerning the value of going to church. He maintained that the church's value lies in the very fact that it constantly tells us how bad we are, and how much we need God. No other institution speaks that frankly with us, he explained. This argument might seem a bit out of line psychologically through its negative approach. But it is worth thinking about for our present purpose.

Scanning the centuries back to the days of the first missionary apostles we notice that through all the years the church has preached comparatively few things, but these few, which we call the "gospel," have been preached and taught with unwearied insistence, without weakening or intermission. Christianity has made progress—though sometimes we try to doubt it—and all that progress can be attributed to the steadying, building power of those simple truths everlastingly repeated! Now and then some sects arise and secure attention through theological and emotional tangents, but the main current of the simple gospel has washed unceasingly the banks of the river of life and shaped its course. I raise the question whether or not in our almost frantic attempts to "interest youth" we may find the danger of substituting the scattering shotgun for the target-breaking rifle?

"We always get somewhere in our class," reported a girl, "when the teacher comes with one good idea prepared and gives us a real background for discussion. But if she lets us wander, that's what we do."

Some of our Protestant churches "hammer away" in their church schools on only one or two great Christian truths and apparently achieve in their young people a steadiness and loyalty beyond those who range far and wide. Achieving an *expanse*, these latter churches sacrifice *depth* and consequent power.

It is at this point that Jesus' parable of the "friend at midnight" makes its contribution. (Read Luke 11:5-13.) "I say unto you, Though he will not rise and give him because he is his friend, yet because of his *importunity* he will arise and give him as many as he needeth." There comes an inner compulsion from the unwearied insistence upon a great truth.

2. *We must try to bring young people into responsibilities where self-control is necessary for success.*

The writer has in mind a summer camp situation where quite a few years ago the plan of administration was changed from adult supervision to a youth camp council dependent almost wholly upon its own initiative and judgment. The experiment seemed to be a precarious one, and at first brought about much unrest and unco-ordinated behavior—chiefly because the camp council itself did not obey its own camp rules. But the experiment continued and by and by the chosen youth counselors learned that success for them lay in their own power of self-control. When they had learned that, the camp blossomed into a new fineness.

It means, in terms of the local church, that our young people should have more responsibility in the definite fields of *social control* where *self-control* is prerequisite. This might be in the recreational program of the church, or in youth membership on the governing board of the church, or in the service of the youth organization in which they serve as leaders. Wherever youth hold such places of leadership they themselves must not simply "be turned loose," but be helped by us to develop control for their own personality.

3. *We must help young people to self-control by influencing them to assume certain restraints over a limited period of time.*

For instance, one group of young people definitely interested in the techniques of self-discipline determined to confine their lives for a "training period" within the boundaries of certain teachings from the Sermon on the Mount.

It meant for them narrower living than Christ demands; the negative element predominated. But, as they put it, "A tight bandage is often the best way to restore normal size!"

The present national situation should be propitious for such an adventure, for we are "learning to do without," and living under the continued promises of more "withouts" to come. This quasi-military invasion of our ease and plenty may have educational values we have not considered. It may return values in health and be good for our social sanities. It may help us to a better administration of ourselves in the future.

As temporary as that, and spiritually as helpful, may be a temporary narrowing of the moral and spiritual self beyond necessity, in order to teach us how to live in the constantly controlled life in the future. The adult who will enter with his young people into such an experiment has a unique thrill awaiting him. He certainly has the example of Jesus who, on earth, lived on less than the permissible limit in order that those with whom he shared life might be able to live it to the limit.

4. *We must bring youth to a vital Christian experience.* We may differ on what "experience" means. In this connection, however, we think beyond the "experience" of regular church attendance, holding office, etc. Christian experience means something as spiritual as it is practical. It is the consciousness within the individual that he has made contact with God. Perhaps the old-fashioned "praying it through" has given way to less sensational methods; and certainly we know it never ranked as the only way to the Christian experience, but the meaning remains the same—the sincere person breaks through the things that intervene between him and God and becomes conscious of the presence of a new force in life, a force deeply friendly and understanding, reliable and helpful, forgiving and strengthening. It may come, as it did to Paul, like a flash; or, as it came to Peter, as a process. Whatever the way, we have the adult's privilege of guiding youth to a living whose end—suddenly or eventually—brings them face to face with God. Such an experience, called by Jesus "the new birth," always brings self-control into action.

In our efforts to help youth achieve measurable self-controls, more factors are involved than we have mentioned here. The whole subject calls for a new concern among our adult leaders of youth, a willingness to study method until a way appears, and surely to fit their own selves for such service.

Invocation

By Harriet Lockard

Father, in the stillness
Of this holy hour,
Let us feel thy nearness,
Realize thy power.

May we not be selfish
In our Christian life;
Craving all the blessings,
Shunning any strife.

Cleanse our minds of every
Prejudice and greed;
Make us thus responsive
To the world's great need.

May our lives so pattern
Christ's sweet charity
Others will be mindful
That we walk with thee.



All for One and One for All

By AGNES CURTIS

THE Boys' Brotherhood Republic at 290 East Third Street, New York City, might be called a miniature city which presents to its citizens the opportunity of learning by actual practice how democracy works. All boys between the ages of twelve and eighteen are eligible, regardless of race, color or creed.

First of all, in order to join the Republic, which has the largest membership of any independent boys' club in America, a prospective citizen must make out a lengthy petition on which he states his name, address, age, occupation (if any), his object in joining the Boys' Brotherhood Republic, the name of his school, the trade or profession that interests him, his attitude toward the club's purpose of helping other boys, his willingness to act on a jury in a court trial

held by the Boys' Brotherhood Republic, and promises his co-operation in helping boys in reform schools to be released and become agreeable citizens.

Then, since all honorable citizens work, the boy selects which of the following committees he would rather serve; the investigation committee, the board of health, the citizenship committee, the board of education, the employment committee, the athletic committee, the house committee, the social committee or the police staff.

When the applicant is accepted, he pays his dues—ten cents a month—receives his membership card and thus becomes a citizen.

Within the Republic's five story building, an active government functions. Every six months the officers, mayor, city clerk, judge, prosecuting attorney, treas-

urer, business manager, editor and ten councilmen are elected. Every other Friday night, the council meeting is held in the gymnasium. The mayor and the council of ten preside while laws are proposed and debated; citizens charged with sundry offenses against the rules are prosecuted, defended, judged and sentenced; budgets are discussed; officials are criticized and even impeached if necessary. All the proceedings of a busy civic center are carried out in miniature.

Chairmen of committees are appointed to co-ordinate the different activities of the building. The police department maintains peace and quiet; the board of education takes care of the library. The members of the investigating committee attend regular court sessions and assist citizens who are in trouble. The present judge has been so popular with the citizens that he has been elected four times.

Big business flourishes in the Republic's "Novelty Shoppe" where articles, made by the boys, are sold. In order to start the store in the first place, several boys who were interested in the project had to spread a great deal of convincing propaganda among the councilmen in order to win their support for the new enterprise.

A councilman was selected to sponsor the bill which granted permission to organize the business. After a full discussion before the council at a regular meeting, the bill was passed and the company organized. The city voted to tax the company fifty cents on each five dollars worth of business over twenty-five dollars. After obtaining enough capital by selling a sufficient number of stock at twenty-five cents a share, the "Novelty Shoppe" pushed production on a large scale. Its merchandise improved as time went on and people in the vicinity began to purchase the commodities. As the boys meet and attempt to solve the problems raised by capital, labor and management, they learn the fundamentals of the American system of free enterprise.

The employment committee of the Boys' Brotherhood Republic plans and carries out advertising campaigns for jobs. Alumni members who have become employers co-operate by providing many opportunities for work to the boys. Drives for "after school" jobs often bring excellent results.

"Sportsmanship," "Fair Play." These slogans direct the attitudes toward the athletic activities. Although the club boasts of eighty-eight championships gained in twenty-four years, the athletic department does not desire the winning of trophies to be its goal. Instead, the entire program stresses the development
(Please turn to page 39)

As the Twig Is Bent

By C. M. GARDNER

ON THE MAINE COAST, where rollers break in feathery foam on long stretches of sandy beach, where swimming is enjoyed in a great salt water pool, where the odor of pines mingles with the unforgettable scent of the sea, is a boys' camp that boys talk about to their younger brothers and now, to their "pals" on the far-flung battle-fronts of this world war. In other words, this is a camp with a difference. It is not a vacation camp alone, though it has a superior rating in the state of Maine.

Although unsurpassed in equipment among church camps, it does not primarily emphasize recreation, but rather teaching and character training for Christian leadership. In these days of problems of juvenile delinquency, when war's unrest has disrupted many homes, when race feeling menaces seriously the working of our democracy, it heartens one to find a church camp so popular. Parents were so eager for their sons to attend that the enrollment exceeded the capacity. Boys of all denominations and of none and of different races learned to form friendships, to work, to play and to worship together. Such is the Royal Ambassador Boy's Camp at Ocean Park, Maine.

Work. A boy learns by doing. At the R.A. Camp about eighty ministers give their services without charge as counselors and companions of the boys. They play with them, worship with them, bunk with them in their huts. Because the war and military training have claimed the older ones, the boys last summer were of junior age—a most impressional and formative period. As one counselor expressed it, the work was "a joy, a job and a great opportunity."

Skilled instructors teach classes in arts and crafts. Classes in airplane modeling are popular, as well as first aid, nature study and photography.

Here is a story of one of the 1941 boys, from Long Island, N. Y. It was his first year at camp, and he stayed for only two weeks. It is difficult to measure what a boy gains in so short a time. But in 1943, the fact came to light that this boy had stored away a remembrance of R.A. Camp. In a letter he stated that he soon would join the Army, and since camp had meant so much to him in his spiritual life, he would like to work at the camp in any capacity without pay so that he could

be in such a fine Christian environment before entering military service. He received a job. Last October he wrote from an Army camp: "Whether or not I get into the Ski Troops I wish you to know that I shall be eternally grateful for your help, given when I needed counsel and guidance. I can never forget the unselfish ways and the shining examples of Christianity I found in the leaders of R.A. My summer at camp and the experiences I found there serve as lessons to be applied to this new life in the Army." Wherever duty may take him he will be standing on the solid ground of Christian faith.

Play. Learning to play the game, no matter what type of athletic contest it may be, trains for better living. Some of the organized sports at R.A. Camp are baseball, deck tennis, soccer, track and field, volleyball, basketball and swimming. Campers play to win, but they understand clean play and good sportsmanship.

A few years ago a crippled boy came to camp. When they chose teams for athletics, he was automatically assigned to a squad. As he had never really played any game before he kept very much in the background. One day the crippled boy's team played an exciting baseball game with one of the other teams. To win means a lot to them. The captain of the team noticed the cripple rooting for his side. When the team was at bat he sat down beside the cripple and found that the boy always had desired to play, but knew that with his handicap he would be no good. Then he asked, "What position do you wish you could play?" The boy replied, "Second base."

Before the next inning started the captain went into a huddle with his team. "Fellows," he ended his talk, "I am going to put this lame boy on second base for the rest of this game. He is on our team. He has been yelling for us and he never has had a chance in all his life to play a real game. What do you say? Suppose we do lose the game. Does it matter? We can give Jim some real happiness. Perhaps something he needs, confidence that he can play the game, too." I do not know who won the game. But I report a bigger thing than winning the game; the boys gave Jim a place that afternoon. To my mind we do not need to worry about boys at a camp that devel-

ops that kind of "good sportsmanship."

Friendships. Many nationalities are represented at camp. One director was born in Holland. Some counselors could be classed as Czechoslovakian, Italian, Swedish, Negro-Abyssinian, Japanese, and Chinese. Also there were four Negro boys, a boy who had lived at Pearl Harbor when it was attacked by the Japanese, two missionaries who had returned from Burma, and other groups. All these men and boys lived together in an atmosphere of Christian friendliness. At the camp boys make lasting friendships with those of other nationalities and races. This is surely a start in the race tolerance needed in a better world.

Worship. Worship has a real place in the daily program. The boys attend Bible courses and chapel hour. The most enthusiastic singing of hymns takes place in this chapel hour. But does it carry over? Here is one instance. To a certain church school class in a small town came a boy from a broken home. Very bright in school, popular, a natural leader, he became a "headache and a heartache" to his church school teacher. He cared nothing for the Bible. The father had to place the boy somewhere for the summer and so the boy attended R.A. Camp for all three periods. The first Sunday after his return he came into the church school and behaved. Asked how he liked camp, he replied: "I didn't know there were people in the world like those leaders and counselors. I am ashamed of the way I used to behave in this class. Never again so long as I live will I make fun of the Bible or of religion." Later it was learned that he accepted Christ as his Saviour at camp. Recently he wrote from an Army camp, "I wish every boy could go to a camp like the R.A. Camp. If he could the world would be a better place. If I can save the money out of my pay I want my youngest brother to go there next summer."

In one family the saying of grace at the table started the very first meal after "Sonny" returned from camp. "Wait a minute, Dad, before you start dishing the food. At camp we never eat without saying grace." He bowed his head and gave the blessing himself. The family has been saying grace ever since.

Last summer, on the recommendation
(Please turn to page 39)

"Leader, See Yourself"

TAKE TIME to be honest" might be added to the lines of an old familiar hymn. A look into the mirror and a frank facing of the facts regarding yourself will make you a better leader. Two mirrors confront you. Use both of them.

First is the mirror of the eyes of junior high boys and girls. How do you look to these young people? Can you by memory and imagination see yourself as they see you? They are not hard, unfriendly judges, but they are frank and realistic ones. You cannot put on any "front" before them. There is no place with the group for bluff or pretense. As boys and girls emerge from childhood, they lose their regard for persons, but they look for friends and they recognize the leader who is genuinely interested in them. In the mirror of their eyes do you look like a friend? Do their eyes return to you the recognition of your attention and interest in them? They look for friends and also for security in the puzzling world of new freedoms. This is the first mirror before which you must stand with frank honesty and true humility. See yourself in the right way in the eyes of these boys and girls and you will be a better person. You will stand straighter, so to speak.

The second mirror is the eyes of God. What reflection comes back as you look there? Of course, you appear as one who needs a great deal of help. Your weaknesses, faults and sins are manifest. Before his eyes you can make no excuses. Yet you can see yourself as you really are before the mirror of God's eyes. Your heavenly Father considers your weakness that he may turn it into strength. A frank realization of your shortcomings without self-pity, self-excusing evasions or emotional disturbance is a first step toward new power. Your weakness before God never becomes a ground for escape from duty but an experience of discovering sufficient help. Look also at what God has given you in your talents developed by the disciplining experiences of life. See what you have in your hand that can be used by him. Look at your own resources without conceit, counting them as gifts for helping your group. Before the mirror of God's eyes you can find a profound confidence in doing this work. There you can see the self that may be.

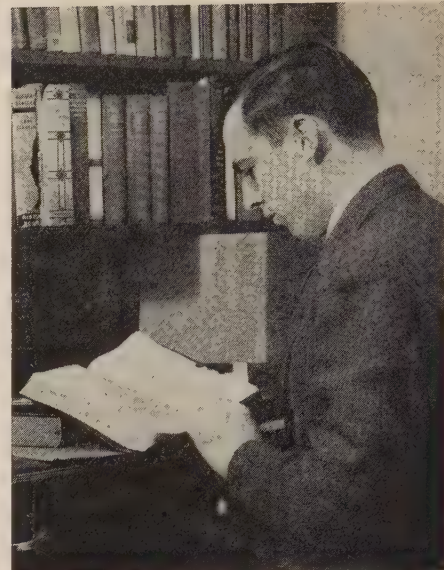
Leader, have you grown up? You have assumed the responsibility of helping boys and girls at one of the most

important periods of their development, as they move from childhood and begin to enter the first steps of adulthood. Physical and mental maturity has come upon them rapidly, but they are not adults yet. They need understanding guides who have had similar experiences and now have attained some measure of maturity. A mature person is one who has passed from irresponsibility, self-centeredness and random activity to responsible, altruistic, purposeful activity; from selfishness to love, from the slave mind to the joy and the freedom of a son of God. This is the free gift of Jesus Christ that is yours for the taking.

One of the great evidences of being grown up is the capacity to keep on growing. Boys and girls cannot be helped by those whose minds have become fixed and static, whose religion is cut and dried. In the wonders of God's world, in the unsearchable riches of his grace, in the wide-ranging truth of the Bible, there is always a way of growth that will retain the freshness of life belonging to these young folks.

Leader, are you treading the four pathways along which you seek to guide these junior high boys and girls? Do you consider worship, study, service and fellowship to be essentials in your Christian life? Do these make up the joy and the reality of your life so that you can very realistically invite your boys and girls to join with you in the vitality of your experiences? These pathways are not lines along which you are to drive them or cajole them by clever devices; they are ways to share and they can be shared only as leaders walk therein. They are the ways to keep on growing in Christian maturity.

Leader, do you know and appreciate the interests of junior high boys and girls? Take a look at yourself to discover your motives and aims in this work. Do you desire to be of real service to these changing youngsters? Is your aim to see their lives enriched? Boys and girls from twelve to fourteen are, at times, problems, because they have traits that appear to be silly, childish, unattractive, awkward, selfish. They try the patience of teachers and parents because of their strange mixture of immature qualities and actions. Can you appreciate their interest? Do you understand their tendencies to go astray and also God's power to re-create them into mature Christian persons? As a true leader you will listen to them attentively,



Harold L. Phillips

work and play with them wholeheartedly, counsel with them sympathetically and worship with them co-operatively. Only then will they recognize and accept you as friend, counselor and guide. They will discover with their frank realism that your motive and aim constitute Christian friendship. Through you they will find that Jesus cares for them. This is the way of their salvation.

Consider this:

KNOW THYSELF
ACCEPT THYSELF
IMPROVE THYSELF

These three are true guides for the leader. They are the conditions of mental health. Obedience to these laws will make you a stronger leader. But there must be added another law of the leader. It is the Christian command.

FORGET THYSELF.

We Thank Thee

By W. Everett Henry

We thank thee, Lord, that over all
The crashing strife and hurtling change
Of empire's rise and fall,
There clings about the tossing earth
A mantle of diviner birth,
A plan by Godhead brought to birth
With vast, eternal range.

We thank thee, Lord, that faith may see,
Beyond the things that are, the world
That thou hast willed to be;
A world of men with open eyes
The gifts of God to see and prize,
Where, over all, love's banner flies
And battle flags are furled.

Four Pathways to Christian Growth

THE FOUR essential elements in a Christian program for junior high boys and girls are *Worship, Study, Service* and *Fellowship*. A well-planned program will give adequate attention to each of these and will provide them for every member of the group with suitable materials, times, places and leadership. Each of these pathways serves and enriches the others. None can be neglected. Each must be used in proper balance.

WORSHIP is essential in the Christian life. Junior high boys and girls need instruction in the meaning of worship and guidance into the experiences of the awareness of God, the attitude of reverence toward God, personal commitment to him, and the practice of prayer and meditation. Members of this age-group are especially susceptible to moments of deep feeling and respond readily to the appeal of high aims and noble action. It is important that they

be given training in the active leadership of worship.

STUDY and instruction are necessary for those who seek to follow the Christian way. As junior high boys and girls study the Bible and other religious literature and as they face their problems together, a background of information and experience is built up that enables them to know something of the nature of the will of God, the meaning of life, and to have a better understanding of the life situations of which they are a part. Growing acquaintance with the church and its world program and with neighbors near and far enlarge their horizons. Contacts with the pastor and other informed adults, good books and investigations in the world about them will be valuable experience for these keen and inquiring minds.

SERVICE to others given in thought-

fulness and love is a practical way of putting religion into action. Junior high boys and girls are interested in doing more than talking about "what is good to do." They need and welcome the experience of discovering situations in their own homes, in the church and in the community as well as in places far away, where they can help. A desire to share and become a part of the world brotherhood comes largely as the result of active participation in the kind of enterprises the church alone will provide.

FELLOWSHIP. Wholesome fellowship is one of the best ways of developing character. In the program of the church this will include happy social times, play, working with others and participating in a common cause and the friendships formed within the church group. It is an essential element in the development of a well-rounded personality in the junior high boy and girl.

As the Twig Is Bent

(Concluded from page 37)

of the pastor, a family sent their restless boy to camp. When the boy returned he could not say enough about it. His mother asked him, "Son, now that you have had such a wonderful summer, what are you going to do?" Quickly he turned and said, "I don't know, Mother, but whatever it is, everything is going to be different, now, because you see I am different."

A young Italian lad (a product of the city streets of Boston sent to a smaller city as a state ward) was sent to R.A. Camp by the men's class of a certain church.

"What a change has come over that lad," one of the men said. "He served last year as Ambassador-in-Chief of our chapter and did a marvelous job of it."

One 14-year-old shared what he had learned at camp. He organized a group of boys his own age into a Sunday afternoon missionary society. He gave the talks himself from notes taken at camp on missionary heroes. Soon a group of girls joined them. Some adults, curious about this afternoon gathering, came to find out. They stayed to listen. They spread the good news. The pastor of the church credited that boy with being the spark that started a revival in that church, resulting in over one hundred dedicated lives to the service of Christ.

This camp, uniquely, does train for Christian leadership.

Former Campers on the Fighting Front. A former camp bugler is now a navigator on a Flying Fortress and has been on many missions over Germany. In a recent letter he spoke of his stay at R.A. Camp and of what that experience means to him now when he is so far away from home.

Another former camper and assistant to the dean went into the diplomatic service and was sent to the embassy in Russia. He was sidetracked in Germany when war broke out and finally wound up in Tangiers when the invasion started. In a recent letter he has spoken of the boys in North Africa. He pitied them for not having had his opportunities as a boy in America. Over there, most boys beg on the streets. In speaking of this chaotic world he suggests, "Surely there is a better way for nations to settle their disputes than to get into such a mess as this." He sent a message to the leaders at R.A. that they must "work to see that this can never happen again."

That is surely a challenge to all of us. If enough Christian leaders and statesmen can be trained in the churches, the church schools and the camps with a Christian purpose, plus the influence of the splendid young chaps who have already gone forth to the far corners of the world, maybe we can take an influential part in shaping a new world.

All for One and One for All

(Concluded from page 36)

of standards of fair play. In the summer, many of the boys attend the Republic's camp whose motto urges, "Be gentle, be fair."

The Republic aims to prevent boys from getting into trouble; to aid all boys to secure proper housing, clothing, education and to help them become self-sufficient; to look after boys who have been discharged from institutions; to send flowers and reading matter to sick boys and to aid them to secure medical attention; to report to the supervisor all mistreatment of boys; to work continuously for the physical, moral and mental welfare of the Republic. The citizens also pledge themselves to aid the enforcement of the child-labor law, factory legislature and street trade ordinances. The excellent work of the organization is made evident by the fine men who have once been citizens.

At a time when people herald dictatorships and criticize democracy, a group of American youth proclaims the triumphant possibilities of self-government intelligently understood and actually practiced. The citizens of the Boys' Brotherhood Republic not only defend democracy; they demonstrate democracy in action.

EIGHT POINTS

*For Youth in Wartime*¹

WAR UPSETS the routine of everyday life. It reaches its gaunt hands even into the heart of the church itself. Groups are disorganized as leaders march away. New duties call. Time rushes by. There is much to be done.

In such a time as this youth needs help in understanding this bewildering situation. What can a boy or a girl believe in? What is a proper Christian attitude for today? Anticipating this need, Herbert L. Minard has prepared eight points for youth in wartime as aids in promoting a church program that is alive and interesting.

1. *Bible Study.* Young people can increase Sunday school attendance by personal telephoning. Or the "buddy system" can be used in which two persons check each other on attendance. A family council for worship at home can be encouraged.

2. *Giving.* To meet the increased expenditures occasioned by the war, giving must also increase. The church has work to do all over the world. Therefore, we must support our denominational missionary work.

3. *Prayer.* Invite all of the young people to unite in a Fellowship and Quiet Hour. Individual members might keep notebooks containing poems, stories, prayers and pictures that they prize in reference to prayer.

4. *Reach Newcomers.* Young people can play an important part in reaching new people in the community. Ask the principal for the names of new pupils. Invite them personally. Ask adults to help in this work. You might also make a map of your town showing where your members live. Divide the town into sections and make members living in each section responsible for newcomers within that area.

5. *Friendship.* Now is the time to work untiringly for better relations among all persons and classes. Plan visits to homes, schools, churches and sections where the persons of various races and religions may be found.

6. *Prepare for Peace.* Conduct worthwhile programs on bringing about a better world. Start with your home community.

7. *Men and Women in Service.* Keep friends in the armed services informed on home news. Organize a volunteer

committee to be responsible for sending a copy of the church bulletin, the church school papers and other material to those in service. High school groups make good harvest hands to help the farmer.

8. *Work with Other Churches.* United churches can do much to win the world for Christ. Common playdays and Communion services will mean much in fellowship and understanding.

BAPTISTS In United States History

THROUGH the years Baptists have played an important role in American history. As proponents of religious freedom, they often suffered hardships and privation. Aside from religion, many Baptists have figured prominently in the making of America through education, politics and law.

The fight for religious freedom was a

long and arduous one, but the Baptist cause was supported by some of America's famous men. During the colonial period, Virginia had laid down harsh religious laws. In 1629, the Assembly forbade any minister lacking Episcopal ordination to officiate in the colony, and this rule was enforced by severe penalties. Baptists were taxed to support the Episcopal Church, and their property was seized and sold to pay such taxes.

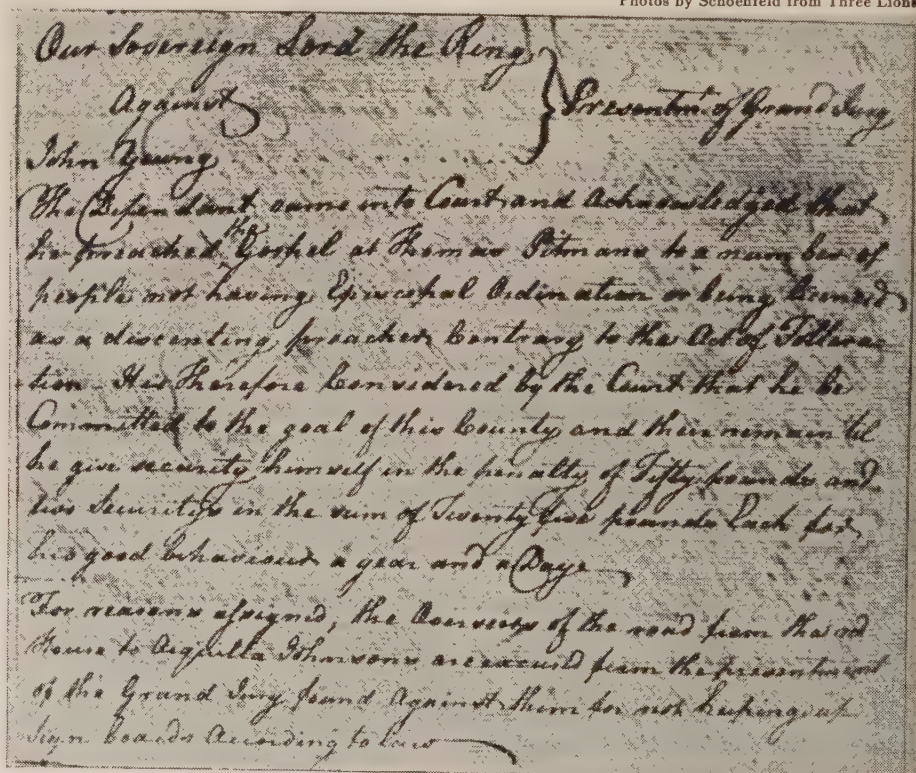
It was inevitable that some Baptists would be arrested. Below is shown the facsimile of a court order of June, 1771, against John Young, a Baptist preacher. He was arrested and imprisoned on the charge of "Teaching and preaching the gospel without having Episcopal ordination or a license for the general court."

But the Baptists found champions in such men as Thomas Jefferson and Patrick Henry. Henry, although a member of the established church, loved liberty too well to favor persecution. He is pictured on the opposite page making one of his famous speeches. He offered his services without charge to defend the Baptist preachers.

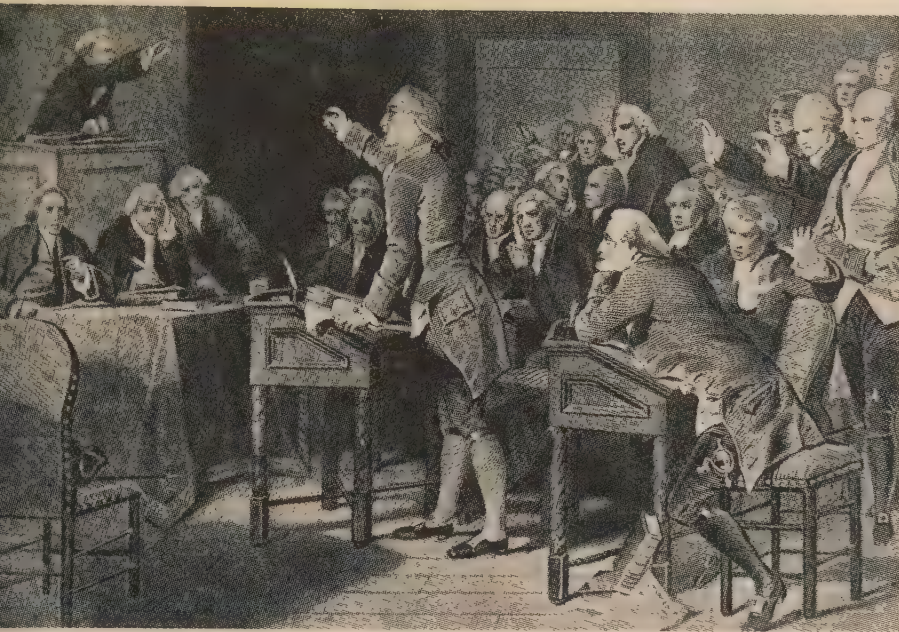
But Baptists have figured in American history in other than religious roles. The burning of the *Gaspee*, a British armed schooner, in 1772, at Providence, R. I., was instigated by a Baptist. This

THIS IS A FACSIMILE OF A COURT ORDER DRAWN UP IN 1771 AGAINST JOHN YOUNG, A BAPTIST PREACHER, ON SOME NEGLIGIBLE CHARGE

Photos by Schoenfeld from Three Lions



¹ Condensed from "Eight Points for Youth in Wartime," by Herbert L. Minard. Published in *Highway* and used by permission of the Christian Board of Publication.



PATRICK HENRY MADE SOME OF HIS FAMOUS SPEECHES IN BEHALF OF THE BAPTISTS. HE COULD NOT ENDURE INTOLERANCE

ship had interfered with the business of mariners and shipowners of Rhode Island. It was boarded and blown up under the leadership of the Baptist, John Brown, a respected merchant and shipowner of Providence. His brother was Nicholas Brown, after whom Brown University was named. The burning ship is shown in the picture below.

Another ardent Baptist, John Hart, signed the Declaration of Independence.

THE BRITISH SCHOONER, "CASPEE," WAS BURNED AT PROVIDENCE, R. I., UNDER THE LEADERSHIP OF THE BAPTIST, JOHN BROWN. THE SHIP HAD INTERFERED WITH THE BUSINESS OF MARINERS AND SHIPOWNERS



LATECOMERS

By WILLIAM N. LYONS

IS YOUR church normal? Of course, it is. Then you face the problem of several latecomers straggling into the church school. The hour has struck, the teacher is present, but where are the pupils? Nine-forty-five—one teacher and three pupils; 9:50—two more pupils; 9:55—three more; 10:00—a crowd of them surges in the door; 10:05—the last straggler enters (not at all sheepishly). Perhaps you might have a perfect attendance if you waited long enough. As the result of such a practice, the majority of the class misses an important part of the session, or else those who faithfully arrive on time are penalized by hearing the lesson repeated.

Some churches or church schools have solved this by opening the school with a worship service. This practice seems to place a low value on worship. Should worship be merely a fill-in until all have arrived?

Our class has experimented with an idea which to date has solved all the problems of the latecomers. We discuss the religious aspects of the news of the past week. This does not include solely items of a religious nature in the news, but also the religious implications of world-wide news. What would a Nazi victory mean for Christianity? Should the Christian church rejoice in military victories of Russia? What is the religious background of Japan's expansionist program? Such are possible questions suggested by any number of the events in the papers.

We also discuss the role of religion. The bishops of Norway resign in protest to Quizling—what does this mean for the Lutheran church? Is Hitler trying to dominate the religious scene? The propaganda machine of Japan praises Kagawa's sincere peace prayers in the hope of securing a negotiated peace.

The only requirement for such a discussion is that the teacher keep up with the world news. Late pupils do not miss any of the lesson, because the lesson does not begin until ten o'clock. The discussion usually becomes so interesting that it encourages the young people to arrive on time the next week. Try it and watch the interest grow in these discussions that give a Christian significance to the news of the world.

ORDINARY people think merely how they will *spend* their time; a man of intellect tries to *use* it.—SCHOPENHAUER.

God gave all men all earth to love,
But since our hearts are small,
Ordained for each one spot should prove
Beloved over all.

—RUDYARD KIPLING

LAND of my sires! What mortal hand
Can e'er untie the filial band
That knits me to thy rugged strand.

—SIR WALTER SCOTT

Willing—and Helpful

By RUTH RUSSELL

SUE IS SICK, and we would like to be able to help. But what shall we do?"

Is your young people's group sometimes at a loss to know the proper answer in such a situation? Do you always fall back on the old reliable slogan of, "Say it with flowers"?

Here are some other suggestions for the youth committee, charged with the responsibility of remembering the sick and shut-in. Some of these will take much less money from your budget than ordering a bouquet of flowers or a plant.

In defense of flowers let it be noted first that if you have them in your own home or church garden, they do furnish an appropriate and appreciated gift. But even bouquets of flowers sometimes tax the strength of the invalid. The proper container must be found, the water changed daily, falling petals cleared from the dresser, and the flowers taken out into the hallway at night.

Lovely as flower bouquets are, it is a prosaic fact that a plant will last much longer. If you give a plant from someone's garden, can some member of your group write on a card the proper way to care for this variety? Or perhaps the florist will tell you when you purchase it, and you can pass the word along personally. One friend who received two beautiful plants early in an illness watched them die day by day, as she did not know the simple fact that they should have been watered from the bottom in the saucer instead of at the top of the container. It would have been as easy to do it one way as the other, but my friend did not know the method the flowers preferred.

Some of the best florists advise putting the flowerpot bodily into water to let the moisture soak through the pores of the pot as well as up through the roots of the plant. Much of the glossy paper and ribbon that florists put around plants to give them a professional touch only hinder the plant's growth. "Always remove such 'gingerbread' at once," a frank florist will admit. So do not hesitate to take your own home-grown plant in a simple flowerpot. It will be sturdy and cheery for a longer time.

Cards and letters probably rank second on the list of the average young people's group, as remembrances to those who are ill. Is someone in your group appointed to head this service? Is some system worked out whereby the cards

are sent on different days by various members of the society, so that the one who is ill has some steady reminder that the well members of the group still think of her?

Anyone who has been ill for any length of time knows how the mails vary. A heavy mail day often comes on Tuesday, since Sunday is spent addressing a card that is mailed on the way to work Monday and arrives on Tuesday. But Monday morning, known in story and fable as "blue Monday," often lives up to its name during illness, since nobody ever thinks to mail a card or a letter on Saturday. On Monday when everybody else goes back to school or work the sick-room becomes a cheerless, gloomy place.

Have you thought to try penny post cards for your sending to those who are ill? In days when your young people's budget may be needed to cover many emergencies, including entertaining for servicemen, you can obtain the same results from less expenditures by using for shut-in friends the inexpensive souvenir post cards.

Ten picture cards of scenes in the community can be secured for the price of one more elaborate "get-well-quick" card. Try a series of flower cards or different types of airplanes in a long illness. Such cards will also go through the mail for one cent in postage. The fact that you remember the one who is ill stands foremost in the mind, rather than the nature of the card itself. A souvenir card lacks a written sentiment, and sometimes the get-well cards with their prepared messages do not quite fit your particular need.

Each card sent should have on it somewhere the address of the individual or the group sending it. This will be a courteous convenience to the one who is ill, in case she asks someone to acknowledge it. The extra energy spent in looking for an address in her own address book, or thumbing through the telephone book or city directory should be saved. The sender should add this necessary information.

As a young people's group, do not expect acknowledgment in writing from ill friends. One group became offended because a beautiful bouquet was not acknowledged immediately. One member commented, "The least she could do is to write and say thank you. She doesn't have a thing to do all day but lie there in bed."

In this instance the doctor had forbidden the use of the right arm for any form of writing, though the illness did not originate there. This very ruling caused the patient extra anxiety since she missed the enjoyment of writing to friends. If you are a member of a committee charged with ministering to the sick, try to remember that there is probably some good reason why your letter or gift does not receive an early reply.

The young people's group might volunteer to help write thank-you notes for the one who is ill to send to her business friends and associates. Or you might supply the ready printed thank-you form cards. Often business letters could be typed in a few minutes by one of your members, if a regular time was set to call and assist with the correspondence of invalids. This costs nothing but the time involved, unless you desire to take care of the postage.

Stationery itself makes an ideal gift. Probably your friend's supply was limited when the emergency came, and there has been no opportunity since to go to the store after a new box. Secure gifts of notepaper in the small-size range, for an ill person will not be able to write long letters and may feel embarrassed to write only a sentence or two on a long sheet of paper.

A supply of government postal cards also makes an appropriate gift. A bed-fast person can write messages on them with a pencil, holding the card against a heavy magazine. Business that might ordinarily be transacted by typewritten letters can, if necessary, be done in this other fashion.

In your planning of gifts for invalids, do not always think of giving, but include plans for sharing. This will serve the purpose as well, save your budget, and also keep the one who is ill from feeling a heavy sense of obligation.

Your old magazines probably have much news and interest for the patient. They serve as well as the newest copy from the newsstand. In fact, a patient may feel more comfortable reading an old magazine when it will not make any difference if it gets wrinkled, or if medicine is accidentally spilled on the cover.

Make it a rule never to lend a magazine that you prize highly, one that you wish to have returned. For accidents may happen in the best regulated sick-rooms, and a bottle of milk may be

YOUNG PEOPLE'S LEADER

turned over on the section devoted to aviation that you had planned to save. If you lend a gift to one who is bedfast it is only courteous to arrange a way to pick it up again yourself and not expect the invalid to care for this detail. Even when well again, he will need strength for many new tasks.

The whole magazine may not need to be lent. Only the pages giving a certain story may be included, if you choose. Since many magazines now print a novel each month, this is as good a gift as the story printed in book form. It is a better gift, in fact, for the single pages from the magazine are much easier for the patient to hold.

But if you do send a new book, try to make sure that the print is large. For in almost any illness, the physician warns against using too much eye strength, since this energy needs to be saved in the general fight against the disease.

Usually remembering the sick is left to a committee of girls from the young people's group. But there are some gifts for the sickroom that may be taken care of better by the young men, on whom the committee may need to call.

Take the matter of repairing a radio, for instance. The radio usually means much to an invalid. Even if he complained against it while well, in illness it is a companion and a comfort. The days may drag dismally if the radio does not work. Probably some simple adjustment would put the radio into working order, and constitute the greatest gift your group could make.

The table on which the invalid keeps her books may need to be strengthened. A few nails or screws will remedy this difficulty. Or the lamp by the bedside may need an extension cord which someone from your group can lend.

A handful of nickels will buy any number of suitable gifts. Five cents may mean a bar of soap with its new fragrance; a bright plastic spoon to vary the monotony of medicine on the hour; a package of envelopes; a dozen paper napkins.

Does some member of your group desire to spend a larger sum? And does he wonder what to buy? Well, what's so wrong about using money itself as a gift, if you can afford it?

Illness is costly in money as well as in time and in wear and tear on the nerves. As a group of Christian young people, if money is available, can you find the tactful way to offer it to the one who needs it? In every instance consider carefully before you buy an elaborate plant or an expensive book for someone who may be having to stretch

a budget carefully to include the prescribed diet foods.

Can you wrap a bottle of vitamins cleverly with a limerick by some talented member of your group? You should manage a bottle of iron tonic with some doggerel. But in either instance the correct vitamin name should first be secured from some member of the family or from the nurse in charge.

Speaking of families, there is perhaps no better way to make a gift to the one who is ill than by doing something for his family. Can you stay with the invalid for an hour while some member of the family goes to the store? Or perhaps you could do the marketing while the family member rests. In any event, you can give a smile when you meet any member of the family on the street. And you can throw away your gloomy prophecies about the length of time it will probably take for recovery. Never criticize the technique of the doctor on whom the patient has pinned his faith!

Lacking financial means or extra

amounts of time, almost any young people's group can work out a plan for giving the best gifts, for these involve a sharing of faith and courage.

NEW MUSIC

In Thee, O Lord, Have I Put My Trust, words from Psalm 31; music by J. Christopher Marks. Anthem for mixed voices *a cappella*. Eight pages. 15 cents.

Like As a Father, words from the Scriptures, music by Claude L. Ficht-horn. Solo; range d to G. Six pages. 60 cents.

Jesus, Lord, Be Thou Mine Own, words by St. Alphonsus, music by Bernard Ledington. Motet for mixed voices. Four pages. 10 cents.

Blessed Is the Man, words from Psalm 1, music by Katharine E. Lucke. Solo; range c to F. Four pages. 40 cents.

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MINISTERING ANGEL

ONE OF THE MOST BELOVED WOMEN OF HISTORY IS FLORENCE NIGHTINGALE, WHO CONTRIBUTED IMMEASURABLE SERVICE IN NURSING AND SANITATION DURING THE CRIMEAN WAR. SOMETIMES, SHE WOULD WORK FOR TWENTY HOURS IN SUCCESSION, SEEING THE WOUNDED ACCOMMODATED, AIDING IN THE OPERATING ROOM AND CHEERING AND HEARTENING THE SUFFERERS. ONE OF HER GREATEST CONTRIBUTIONS WAS A SYSTEMATIC PROCEDURE FOR NURSING WITH EMPHASIS UPON SANITATION. DUE TO HER INDOMITABLE WILL AND ENERGY, SHE SUCCEEDED IN CUTTING THE MAZE OF OFFICIAL RED TAPE AND IN PUTTING HER THEORIES INTO PRACTICE. IT IS SMALL WONDER THAT HER SERVICES HAVE BEEN IMMORTALIZED IN POETRY AND PROSE

Keystone View Co. of N. Y.



Let's Play Games

By BETTY CAVANNA

GET OUT your bicycle! Hitch up shanks' mare! Come on over! We're going to have a party!"

If the gang greets your invitation with whoops of delight you are a clever host or hostess. You know how to give a party devoid of stops or stutters, yawns or regrets. But if the acceptances are lukewarm—and you always can spot them—plan your next party with extra patience and thought. Make it work like an electric clock, which will run down only when you yourself pull out the plug.

Decide on your food, dust off the china and conjure up some sprightly and amusing new games to pull out of your sleeve when the time comes. Games have come into their own and out of the "kid-stuff" class since Elsa Maxwell revived them for the New York social set a few years ago. Elizabeth Woodward helped the cause along by making them popular with subdebs. Then the younger crowd—the teens and the twenties—discovered that games can be fun, and gas and tire rationing made stay-at-home entertainment the order of the day.

There are games that are good mixers, paper-and-pencil games, circle games and "cahoots" games. The new games and the old ones of Grandmother's time will be equally good when your own sons and daughters are saying, "But if we're going to have a party, what can we do?" So learn as many games as you can now, enjoy them, remember them, and be ready to pull them out of a corner of your mind and say, "Let's play games!"

Ice breakers or starter games will launch the party successfully. *Scavenger Hunt*: Collect a big stack of old magazines and put them in the middle of the floor with enough scissors to go around. As each early bird comes downstairs from dropping his coat or powdering her nose, hand him or her a list of articles to find: a cocker spaniel, a glass of pineapple juice, a picture of Pierre Laval; make the list sufficiently long—a dozen items or so—and not too easy. The latecomers may have even better luck than their earlier brothers. Give a silly prize to the first person to find every item on the list.

An alternate for this game is *Sandwich Man*: Paste familiar ads on cards and hang them around the necks of your guests so that they can be seen only from the back, and no fair peeking! Urge

your guests to mingle, to ask questions and to try to find out from remarks made what they advertise. This usually scores a hit when the crowd is large and a number of strangers are present. Do not drag it out; it is only a starter, after all.

If you have a small party, perhaps games that require a sharp pencil and sharper wits will be the ones to give tang to the evening. *Guggenheim* is a suitable game for people who like to use their heads and not their legs. Each guest must draw a block divided by five squares across and seven squares down. Then down the left side write nouns of the group's selection—rivers, novels, birds, inventions, or anything you like—so that a category falls opposite each of the seven squares. Then choose any five-letter word and write it at the top so that one letter appears at the head of each of the five squares. Set a time limit and go to it, filling in the squares so that for the line for *rivers* you have five rivers, beginning with the letters written at the top of the columns. Give points for the first finished, the one most nearly complete and for all words not duplicated.

To tee off for a new game called *Pencil Golf*, draw nine lines on a piece of paper and label them Hole 1, 2, 3 and so on. Then open a book at random and read out the first two letters of the first nine lines on any page, while your guests and you write down each pair of letters beside each hole. The players add letters before and after each pair beside each hole to make words, the fewer letters required to complete a word, the better. Count one stroke for each letter used, and 15 when a word is unfinished. Low scorer wins.

Cube Spelling is a good game that may have to be tabled for the duration, because sugar cubes must be used unless you can substitute some other material. On one cube write T-S-A-W-U, with the sixth side blank, and on three others write these sequences: E-K-E-Y-C, G-L-D-O-N, R-I-H-P-F. The first player tosses all four lumps, writing down any words that come to the surface. If he turns up two blanks and no words, he gets another turn, but if he turns up four blanks, he loses all the words he may have won on his other tries. Score one point for each letter in each word.

Perhaps nothing as sedentary as paper-and-pencil games will suit your crowd.

Maybe you will wish to save these for a rainy day and would rather do something more convivial.

For a crowd made up of eight to more than a dozen persons, *The Game*, as most of its adherents call it, is grand fun for a whole evening. It belongs in the charade family, and it goes like this: Divide the guests into two teams and provide each with a pencil and a slip of paper. The players each select a phrase, a title, an advertising slogan, within whatever limits you care to set, which they write on their slips, folding them so that the legend cannot be seen. The two teams exchange slips and each player draws, opening the paper only when his turn comes up. The idea is for each person to act in pantomime, without props and without speaking, the phrase on the slip. It may be done as a single idea, or each word or syllable may be done separately. Signals must be devised to indicate in which manner the actor is performing. Appoint a timekeeper and set a limit of three or five minutes for your own team to guess what one of your members tries to portray. Keep a record of time under the limit and of outright failures. The low-scoring team wins. This always provides a lot of laughs and you will be surprised how often the quietest chap in the gang stars as the best actor.

Another method of eliminating hermit crabs from a big party is to play a game like *Tom-tom*. Send a person out of the room and decide on something you desire him to do when he gets back. It may be to slide down the bannister, to water a plant, to take a handkerchief out of Joe's pocket. When the player returns, get one of your number to beat on a pie plate with a spoon, loudly if "it" is warm, softly if he gets off the track. You can make him do simply amazing things by changing the beat of the tom-tom.

Sometimes a game in which two players are in cahoots to mystify the rest will pick up a slow evening. *Code* is one of these. The leader has a yardstick or some other pointer, and his accomplice knows the trick. The writer draws all sorts of scrolls and curlicues on the floor, with baffling deviations and occasional taps. The rest of the crowd knows that he is thinking of the name of a certain city, or river, or anything the guests desire to suggest. The partner, after an interval, comes up with the right name—Nashville—although he has exchanged not one leading remark with the writer. Here's the secret: Vowels are expressed by taps, one for *a*, two for *e*, and so on. Consonants are the first letters of phrases the writer mutters

as he performs. "Not so difficult, is it?" One tap. "So you're getting the idea?" "Hot stuff!" Then, after an interval, "Very hot stuff!" Three taps. "Let's see—" This is a game you should practice with a partner before you try it on your friends or you may find yourself and your stooge as bewildered as the guests.

Some games, like old soldiers, never die. *Coffepot* is one of them. You remember it, don't you? "It" goes out of the room while the other players choose a verb, and the returning player asks questions that will lead him to discover the word chosen. "Do you coffepot at parties?" "Do you coffepot in the country?" Limit the number of questions and make the person who answered "it" next time.

Up Jenkins is another old favorite. If it should be hazy in your mind, here are the directions: Seat the players by teams on either side of a table. Appoint captains. Give each team a quarter which the players pass back and forth under the table until the captain of the opposing team orders "Up Jenkins." The entire team raises hands in air, fists closed. At the order "Down Jenkins" players slam their hands flat on the table, the player holding the quarter trying to avoid detection. The opposing team tries to find the quarter by suggesting tricks, such as raising the forefingers or bending the thumbs and is allowed three

guesses as to which hand hides the quarter. If the guessing goes slowly, team members may confuse the issue by sliding the quarter back and forth from one hand to another while their hands lie flat on the table. Only orders from the captains should be obeyed but other team members may try their luck at making the opposition uncomfortable. If the other team does guess, the quarter is theirs for the next game, and they get a point besides.

Ghosts, Going to Jerusalem, and others are so well known that they need only to be mentioned in an article like this to recall to readers the fact that they are popular stand-bys. If your crowd meets regularly, week after week, one more suggestion may be valuable. Try a tournament.

All kinds of tournaments are fun for a neighborhood crowd. Ping-pong, dart games, monopoly, with rules that your players will set for themselves. Play a game with equipment or a game without, a new game or an old game, a silly one or one that requires real gray matter. But play games!

Ask your guests for breakfast, for lunch, or for afternoon tea. Any time's the time for a party! If one game does not click, another will, and you will find that your own repertoire will grow and grow, until you can pull games out of your sleeve blindfolded and keep your guests delighted by your invitations.

Factory Chaplains

THE DEVELOPMENT of factory chaplains' work has been a notable feature of religious life in Britain during the war. There are now chaplains in hundreds of factories in all parts of the country, most of them appointed on a part-time and voluntary basis. So successful and appreciated has been the work of these men that it is believed the system will become a permanent and valuable feature of industrial life after the war.

The work is not officially organized from church headquarters, but a definite lead has been given by denomination officials and this lead has been followed by initiative on the part of local churches.

Although factory chaplains were not entirely unknown in prewar days, the work really started in July, 1941, when a deputation representing Anglican, Free and Roman Catholic churches, led by the Bishop of London, waited upon the Parliamentary Secretary to the Ministry of Labor. The deputation expressed the concern felt by the churches over the problem of thousands of men and women who had left their home districts for the centers of production and had been accommodated in billets or hostels. The churches realized that vast numbers of these transported workers were without any religious ministrations. As a result of this meeting an agreement was reached and formulated as follows:

1. That religious ministrations ought to be available to those workers who desire them, and all reasonable facilities given to the churches for providing these ministrations.

2. That the provision of such facilities will be easier and more effective if the appropriate church authorities arrange for the appointment of suitable local chaplains and accredit them to the responsible authorities in factories and hostels.

3. That, in making arrangements locally, the church authorities ought to consult fully with the appropriate authorities in hostels and factories and avoid disturbing arrangements that may have already been made, provided these are reasonably satisfactory; and that it should be within the discretion of the authorities in hostels and factories to agree, or not to agree, to give the representatives of the churches access to hostels and factory canteens.

Many informal meetings are arranged also by local groups of church workers and Christian societies.

Philip Gendreau, N. Y.



Adult Leader

GOD and the Year 1944

By ROLLAND W. SCHLOERB¹

WHAT EXPERIENCES of God can we expect in these tumultuous times? God, who is the reality in harmony with whom we find our highest life as persons and as societies, enters human experience in many guises, just as a father may play many roles in the life of a growing boy. To a little child, his father is a helper and provider. Later, he becomes a critic and resister of the child's wrong behavior. The growing boy will discover his father as a counselor when he needs guidance, a comrade in work and play, a comforter when troubles come. Through the changing experiences of life, the boy sees his father in many different roles. The father may never change his fundamental disposition of affection toward all the members of his family, and yet the boy may have varying experiences of his father.

People have similar experiences of God. As that reality in harmony with whom we find our highest life, God is the same yesterday, today, and forever. James Martineau was following a sound impulse when he began a prayer with these words: "O God, who art and wast and art to come, before whose face the generations rise and pass away. . . ." However, our changing experiences will bring us face to face with ever-fresh aspects of the Eternal. In the book of Exodus many different names of God are to be found. He is called Shepherd, King, Judge, depending upon what aspect satisfies the people's greatest need at the time. The Rabbis say in connection with these chapters, "According to the needs of the hour am I named." So we ask, in what ways can we experience God during the year 1944?

I

In these war years, we are experiencing God as the RESISTER to our inadequate ways of life. We are rediscovering that God is not like an indulgent father who gives his children whatever they request of him. This universe is not governed by the whims of a sentimental parent—it is under a moral law which cannot be flouted with impunity.

Several months ago a group of churchmen from the three great faiths of our

country issued an "Interfaith Declaration on World Peace." The first article upon which they agreed was this:

"The moral law must govern world order. The organization of a just peace depends upon practical recognition of the fact that not only individuals but nations, states, and international society are subject to the sovereignty of God and to the moral law which comes from God."

We are finding out how terrible the love of God can be. A God who loves ALL of his children cannot condone the exploitation of some by the others. A father who loves all the members of his family will insist upon justice for all of his children, and he will resist with indignation any violation of the rights of some by the others. In our unloving and unjust attitudes toward each other, we are finding out that we are being resisted. God, to whom we cannot forever be indifferent, is present as the rock upon which we might build, but against which we are dashing ourselves to pieces. In 1944 we know that God is he who resists us when we persist in unloving and unjust acts toward each other.

II

During this year the world is full of suffering. Pain, hunger, bereavement, separation from dear ones, persecution, imprisonment, death, and a thousand other ills are the lot of men and women and little children. How can sufferers experience God?

Some may be made bitter by the experience of suffering. They will quickly point out that some who have done very little to merit their pain are suffering much more than others who are guilty of great wrong. This feeling that the universe does not play fair is nothing new, but it seems new to each generation. It is one of the great unanswered questions for those who believe that a good God is working out his purposes among men.

Sufferers are not helped most by an explanation of their suffering. They are helped when they are given strength to

bear it, and when they are given courage to try to make some good come out of the suffering that is their lot. The One who hung upon a cross, not because he deserved that kind of treatment but because he refused not to love to the end, is the ever-fresh testimony to the available God who helps people to use their suffering to some good end.

Those who nailed Jesus to the cross by their false accusations and by their manipulation of the crowd stood back and said, "He trusts in God; let God deliver him if he cares for him, for he said he was God's Son." God did not deliver him from suffering—God was at work in him helping him to use his suffering to deliver men from their bondage to selfishness. The voice of God does not often tell sufferers *why* they suffer, but the resources of God are present to help them to discover *how* they can use their suffering to some high end.

III

It is hoped that many people will find God as the Great Healer during this year. During World War I, a soldier was asked to tell what he meant by the "grace of God." He told about the healing of his wound, pointing out that forces working in him went to work to mend again the broken tissues and to restore his body to health. The same kind of process can be observed in a war-torn area when spring comes again. Vividly I remember the impression made upon me by the grass-covered and flower-dotted fields in France in the spring of 1919. These fields had been chewed up and wounded by the shells during the previous year, but with the coming of peace the restorative powers of nature had gone to work and had started the process of healing.

This healing process is something we can count on. We do not produce it in our own bodies—we can aid it or hinder it, but it is placed there by the Creator. God is that power working in us to heal and to restore the ailing one to health and the wounded one to wholeness.

When one contemplates the deep damage done to human relationships, he cannot but wonder whether there are

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resources available to heal the wounded body of our humanity. Can people who have deceived each other for years ever trust each other again? Can nations that have lightly broken their pledges be expected to develop a sense of honor? Can the hatreds be changed to a spirit of forgiveness?

Each of us has seen people so ill that it seemed they never could recover from their sickness. Sometimes even the will to live was gone. And yet there was a power at work within them even stronger than death that brought them back to health again. The broken body of our humanity is not without its healing forces. Deceit finally frustrates those who continue to use it as a means of gaining their ends, while "truth crushed to earth will rise again." From the writer of the last book in the Old Testament we hear the reassuring word, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." In this picturesque form this writer affirms his faith that God will be present as healer of our broken family.

IV

Will we experience God in 1944 as one who needs us? It is not difficult to believe that we will need him. Many are driven to him because they have nowhere else to go. The soldier writes from the camp that because he knows no one to whom he can pour out his heart, he turns Godward in his thoughts and speaks to the "Dear Comrade" in prayer. Prayer takes on new meaning for him because of his need.

In another camp two soldiers were chatting about prayer. One man said that he had prayed every day since he had come into the army. His explanation was this: "I have found that I cannot trust any person, so I must trust God. People have disappointed me many times, and so I must have faith in God." New circumstances created a new need for him. The person-to-person communion with God that we call prayer helped to meet that need.

But does God need us? The part that any one of us can perform as an individual in the world seems so inconsequential that the tendency for each of us is to feel that he can do nothing to make this a better world. All that he can do is to wait for God to bring deliverance. Such an attitude toward God cuts the nerve of endeavor, and while it is more commendable than the spiritual pride which says that we have no need of God, it is hardly the faith commended by Christianity.

God may not need our strength, but

he uses even our weakness to make this a better world for the persons who are in it. God is the inspirer of effort, and the upholder of those who do the duty lying nearest them.

While sitting on a truck with the commanding officer of our battalion in the fall of 1918, I turned the conversation to the subject of God. "God?" answered the officer, "There is no God. If there were a God, he would not allow this war to occur." I gave the usual reply, "God did not make the war. People made it." "That's true," he countered, "but God made the people so that they made the war." He was right. God gave men freedom to use their energies to destroy one another or to help and to sustain one another. And rather than destroy our freedom of choice, God calls us to use our abilities to work with him in the redemption of humanity.

In his book, *The World at One in Prayer*, Dr. Fleming tells the tale from Congo folklore about two women, each of whom, when dying, said to her child:

"When I am dead you must look in the tall grass; there you will find food." One child looked and looked through the tall grass and gradually wasted away because she found no food. The other took her hoe, went where the grass was tall (knowing that the soil was good in that place) and there made her vegetable garden. God has given us a universe rich with possibility for good and he who tries to understand the ways of God among men will aim to be a "co-worker with God."

God is that reality in harmony with whom we find our highest life as individuals and in society. When we work against his purposes, we experience him as the resister who frustrates us. When we suffer, we have resources from him to bear our suffering bravely and to transmute it into something good. A sick and wounded humanity will also find him as the present healer, while co-workers with him will be able to say with Peter, "We and the Holy Spirit . . . are witnesses."

Democracy Based on Religion

By WENDELL PHILLIPS

THE AVERAGE MAN has the mistaken idea that it is possible to have a good country and a fine civilization without concerning oneself about religion. But without our religious tradition, we simply cannot perpetuate a democracy such as we have achieved. And unless we can teach the average man the fundamentals of our faith, our form of democracy cannot survive. We must teach our citizens that democracy is rooted in and depends for its life upon the religion of the Bible.

The democratic principle that "all men are created equal, and that they are endowed by their Creator with certain inalienable rights," was taken bodily by our forefathers from the Scrip-

tures. It stresses, above everything else, the supreme value of the individual. It was Jesus who taught us the value of the individual man, rich or poor, Jew or Gentile, free or slave. "It is the will of your Heavenly Father that not ONE of these little ones should perish." The shepherd went out into the wilderness to find the ONE lost sheep because he loved and cared for each one of them. The woman swept and swept until she found the ONE lost coin which had fallen. The father waited patiently at home for the ONE lost son who had gone astray. Even so, our Heavenly Father is concerned about every human soul which he has created. Thomas Jefferson put it into political language: "The care of human life and happiness, and not their destruction, is the first and only legitimate object of good government."

Men and women who had that faith built this country, and without that faith in the value of the average man in the eyes of God, the country cannot long live. . . . Democratic values come from God, as the builders of America very well knew. It is to be hoped that the present generation of Americans will not make the mistake of supposing that they, unlike their forefathers, can sustain a democratic society without a firm reliance upon God who is its source.



Christian Education History Was Made

(Concluded from page 15)

sions will be held *this summer!* Such a summer conference on a national scale is something new in the experience of Northern Baptists. "Lawsonia," which later will receive an appropriate Baptist name, will be of inestimable service in training leaders for all phases of the denomination's program in the crucial days that lie ahead.

Contributing significantly to the world view of the director's conference was the quiet, heart-searching address of missionary William Axling, only recently released from a Japanese prison camp. We have come, he said, to the end of a missionary epoch. Only a handful of Christian missionaries remain in Japan, and they are now in prison. All our former missionaries have been brought home or have been transferred to other fields. From that point of view, the outlook is very dark. But Jesus Christ has not been repatriated. His work goes on, even in Japan. The progress for some time to come may seem slow, but Oriental Christians are not impatient. They are planning for the centuries ahead. In Japan there are 250,000 Protestant Christians and 150,000 Catholic Christians—a Christian community of 400,000, no insignificant element in Japan's life-stream of 70,000,000. Today, the Christian church is "on the spot"; it is looked upon with suspicion, chiefly because it is regarded as part of an alien culture, and because it came to Japan from the lands with which Japan is now at war. But the church is immutably rooted in Japan; it will weather the storm.

Turning to the work of Christian education in our own land, one finds encouragement in the fact that it has been possible to recruit so large and so well trained a company of state and city directors of Christian education to replace those who have been lost through death, retirement, and resignation. Appointed within the last two years (some within recent weeks) are the following:

M. Elizabeth Allen, director of children's work for Southern California; *Roger K. Ackley*, director of Christian education for Southern California; *J. Samuel Bailey*, director of Christian education for Utah, Idaho, and Montana; *Eleanor E. Belyea*, associate director of Christian education for New York City; *Walter Bishop*, director of Christian education and evangelism for Northern California and Nevada; *Lois Blankenship*, national director of evangelism among children; *H. A. Bolle*, executive secretary of the Wyoming Baptist Convention and director of Christian education for Wyoming; *Kenneth L. Cober*, executive

secretary of the Rhode Island Baptist Convention and director of Christian education for Rhode Island; *Mrs. Elvera A. Doble*, assistant director of Christian education and evangelism for Northern California and Nevada; *W. Ray Gorsage*, director of Christian education for Arizona; *Earl W. Johnston*, director of Christian education for Indiana; *Frank E. Johnston*, national director of church school administration and acting director of adult work; *Gaye L. McGlothlen*, director of Christian education for Washington, D. C., appointed in co-operation with the Sunday School Board of the Southern Baptist Convention; *Mrs. Edith C. Magruder*, director of Christian education and evangelism for Cleveland, Ohio; *J. Norman Martin*, director of Christian education and evangelism for New Jersey; *Joseph C. Nelson*, director of Christian education and missionary

promotion for Nebraska; *Miriam A. Peterson*, director of Christian education for Ohio; *Albert W. Sheckells*, director of Christian education for Massachusetts; *F. Roger Steiger*, director of Christian education for Illinois; *Lois Tompkins*, director of young people's work for Oregon; *Edwin Tuller*, director of Christian education and missionary promotion for Connecticut; *Roy E. Wiegand*, director of Christian education and evangelism for North and South Dakota.

In addition, *Ben G. Field*, formerly director of Christian education for Iowa and Nebraska, is now director for Colorado.

Elbert E. Gates, Jr., associate director in Rhode Island, while having major responsibility in the field of missionary promotion, is giving largely of his time and energy to the promotion of young people's work.

DO YOU KNOW THAT...

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**BAPTIST
EDUCATION DAY**
will be observed
SUNDAY, MAY 21



CONGREGATIONS THROUGHOUT THE NORTHERN BAPTIST CONVENTION WILL HEAR OF THE VAST SCOPE OF THE DENOMINATION'S EDUCATIONAL WORK. GUEST SPEAKERS WILL INCLUDE BAPTIST STUDENTS, COLLEGE PRESIDENTS AND UNIVERSITY PASTORS.

THE 63 SCHOOLS, COLLEGES AND SEMINARIES RELATED TO THE BOARD OF EDUCATION OF THE NORTHERN BAPTIST CONVENTION SERVE 31,841 STUDENTS ANNUALLY. BAPTIST UNIVERSITY PASTORS MINISTER TO 76 STATE AND INDEPENDENT COLLEGES AND UNIVERSITIES WITH STUDENT BODIES TOTALING 316,550.

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THEME FOR THE QUARTER: Life and Letters of Paul

AIM: To learn the secret of Paul's greatness as a Christian and, from his life and letters, to find inspiration and guidance for our own lives

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1942, by the International Council of Religious Education and are used by permission.

LESSON 6—MAY 7

Paul Crosses into Europe

Acts 15: 36—16: 40; Philippians

Acts 16: 13-15

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she brought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

Philippians 3: 7-14

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom

I have suffered the loss of all things, and do count them but dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

KEY VERSE: *I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3: 14*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

Paul's second missionary journey covered a distance of nearly three thousand miles. Accompanied by Silas, the apostle passed through Syria and Cilicia, confirming (establishing, strengthening) the churches. With a deep affection in his heart for persons whom he had won to Christ, and for the churches he had founded, Paul took every precaution against allowing them to drift into theological confusion.

It was at a time when such precaution was greatly needed. His letter to the Galatians, written near this time, was occasioned by Judaizers working within the Christian ranks.

As has been observed in recent Sunday

school lessons, the leaders within the churches were by no means a unit in their thinking on many vital questions; and one leader would have no hesitancy whatever in overthrowing the work of another, thinking it was built on heresy. As yet there were no generally accepted Christian doctrines. There was little trained leadership. And with religion in flux on every hand, supervision of the churches was a matter of paramount concern.

Barnabas and Mark

At this point an extremely human element enters the story: the disagreement between Paul and Barnabas over John Mark (Acts 15: 37-39). The "contention" was very sharp between them. Yet the situation that arose over John Mark resulted, as such Christian misunderstandings often have done, in two missionary tours rather than one. The

fact that Barnabas and Mark were cousins probably affected the lineup in the dispute. Be it said, however, to his credit, in later years Paul held no grudge against either of the men (Col. 4: 10).

Paul and Silas

Paul started out with Silas, who recently had been a leader in the Jerusalem church (Acts 15: 22, 35), and acquired Luke as a traveling companion also before the journey was over, evidently at Troas. The first "we" passage in the story is found at the point of Paul's visit to that city (Acts 16: 10). Luke was a physician as well as a writer (Col. 4: 14).

Two events of major importance are related in chapter 16, in the verses preceding our printed passage. Paul found Timothy, who probably was a convert of the first missionary tour. In any case he was a young Christian of high char-

acter. Although Paul had but recently come from the Jerusalem conference, where he had won the fight for the free admission of Gentiles into the Christian fold, yet he yielded to strong Jewish pressure and had the young man to submit to the basic Jewish requirement of circumcision. This fact shows that the Jewish and Christian groups still were closely identified. Timothy was a third-generation Christian in this early day, less than twenty years after the crucifixion (2 Tim. 1:5). It may be that both his grandmother and his mother were won to Christ at the same time he was.

The second major fact of the second missionary journey was the introduction of the gospel into Europe. We are told that the missionaries were forbidden of the Holy Ghost to preach the word in Asia, and that when they endeavored to go into Bithynia "the Spirit suffered them not" (Acts 16: 6-7). Therefore, Paul came to Troas, and there had his vision of the man of Macedonia, saying, "Come over into Macedonia, and help us." Paul was quick to act. He left Troas, crossed the Aegean Sea at its northeast corner, and came to Neapolis, which was the seaport of Philippi, a little way inland.

Ready for God's Call

Only a man of Paul's restless spirit could have had such a divine vision. Finding his way closed, he longed for another and was determined to find it. The fact that Luke, presumably a Philippian, came into the story at this time, suggests that he might have been used of God to help Paul see the wisdom of going to Europe.

Paul opened his work at Philippi by attending a prayer meeting in a quiet place by the river about a mile from the city. It was probably an open-air meeting participated in both by Jews and by proselytes, a very common practice at the time. Paul addressed the meeting and Lydia, of Thyatira, became his first convert in Europe. She and her household were baptized and Paul and his party made her house their headquarters. It is quite probable that the church at Philippi, which subsequently became very active, continued to meet in her house.

Letter to the Philippians

About twelve years later, while he was a prisoner at Rome, Paul wrote a letter to the church at Philippi. The section of the epistle printed in today's lesson (3: 7-14) is important as being a strong declaration of faith. The statement falls naturally under four headings.

1. Paul could honestly say that he had

devoted himself fully and unreservedly to the cause of Christ. In another place in the same letter he exclaimed, "To me to live is Christ" (1: 21). His utter enthusiasm for the Christian life is one of the first things the reader of his epistles notices. As with many other persons who have made a great success of the Christian life, matters that might have been of interest in his biography are left in question; only the things that concern his service for Christ stand out clearly. Yet we can trace step by step the events of his Christian experience. Nothing else seems to have mattered in his life. His advice to the Romans to present their bodies a living sacrifice to God would have meant but little had he not done it himself.

2. Paul attached supreme value to the things pertaining to his religion. Although his station in life as a Jew was a very enviable one, nevertheless he had surrendered it all freely for the greater treasure that he found in Christ. For Christ he had suffered the loss of all things; but the loss caused him no grief. It was as refuse when compared with the great values and objectives of the Christian life.

3. Paul held to the belief that the loss of his worldly possessions and attainments was compensated for in spiritual values. He considered the loss of all things as a part of the whole program of finding Christ in his fullness. In his Colossian letter his advice was, "Mortify [put to death] . . . your members which are upon the earth" (3: 5). And in Romans he wrote, "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (8: 13). Although Paul was far from being a recluse, he gave the teaching that was interpreted (or misinterpreted) in later years as the basis for asceticism.

4. Paul was filled with a restless desire to go forward in Christ's cause. The words in which he expressed his historic views on this point were written when he was an old preacher languishing in prison. He had wrought as few men ever have done, had suffered more than we can describe, and yet in his last years his heart still was charged with holy ambition. He felt like a Grecian contestant running toward the goal and stretching forward in eager desire to attain it. The goal was Christ.

Next Quarter

The Making of a Nation:
Joshua to David

ADULT TEACHER

By Howard K. Williams

Paul and Barnabas had returned to Antioch in Syria after the Jerusalem conference recorded in Acts 15. In Antioch they devoted their time to "teaching and preaching the word of the Lord" (Acts 15: 35). Then came the proposal to go back and visit their brethren in every city where they had preached the gospel, in order to see how the new converts were doing. Then came the rift between these two great Christians, over John Mark; then the sad separation, Barnabas going to Cyprus with John Mark, and Paul taking Silas through Asia Minor.

Paul and Silas pushed westward overland through mountainous country, and came to Lystra. There they enlisted in missionary service a young man named Timothy, a believer converted probably on Paul's first missionary journey. Then Paul, Silas, and Timothy pushed on through the Galatian country. Here Paul was stricken with a severe illness, and the Galatian people lovingly cared for him.

Finally the missionaries reached Troas, the site of ancient Troy, rich in historical and literary associations. At that place, in the night perhaps, there came the vision of the man of Macedonia, saying, "Come over into Macedonia, and help us." As was his custom, Paul obeyed. What a glorious habit that is, to obey the Holy Spirit's command! It was such a habit that made it possible for Paul to say, "O King Agrippa, I was not disobedient unto the heavenly vision" (Acts 26: 19). At once the missionaries went to Samothracia, to Neapolis, and thence to Philippi, where the events of this study took place.

Philippi

Philippi was a Roman colony, having a local government similar to that of Rome. In the city were many Greeks and Romans, but very few Jews—so few, indeed, that there was no local synagogue, but merely a "place of prayer." This phrase may mean either a place in the open by the river, or a simple building, perhaps without a roof. The Jews were accustomed to selecting places by the river or the sea, as suitable locations for their devotions, so that Paul had a reason for "supposing" where he could find devout Jews on the Sabbath day.

A Place of Prayer

In the estimation of the inhabitants of Philippi, the Sabbath had no signif-

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

Stating the Case

Our hearts beat a little faster as we turn our attention today to Macedonia. When Paul started a church in Philippi, he carried Christianity into the continent of Europe, where later it was to know some of its greatest triumphs.

Great battles are played up as decisive factors in history. Often they are, but one wonders if any battle so affected future events as did Paul's response to his vision to go to Macedonia. Philippi was made a Roman colony because Octavius and Anthony had defeated Brutus and Cassius there, but how many remember that today? How many even care? The world has long since forgotten what mighty warriors did in Philippi, but it will never forget a short letter that Paul, a humble missionary, once sent to the Christians there.

Developing the Idea

Let us note two facts, before we turn to Macedonia itself. In the first place, the unprinted portion of the Scripture chosen for today's lesson begins with a checkup. We read, "And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." Paul was a wise man. He saw the importance of taking stock of his work, to see where it was prospering and where it needed help. He did not expect success without careful supervision.

The young people in one of our Baptist churches hold a "checkup banquet" each February. They review the work done since September and outline the goals for the work that is to carry on into the summer. It is a commendable thing to do. Obviously, if there is to be a worth-while checkup, there must be a carefully planned program with announced goals. Too many churches try to live on preaching alone; it takes both preaching and a program. In fact, the preaching should acquaint people with goals which the church has set for itself. We can estimate our growth by setting goals for ourselves, and then checking up occasionally to see what progress we are making.

Another fact to claim our attention is that the door to Bithynia was closed (Acts 16:7). Why Paul could not go to Bithynia, we do not know; but Luke, who tells us the story, saw God's hand

Evidently Paul left no doubt in the mind of a new believer as to the first event after conversion, namely, being baptized. Note the expression "when she was baptized." *When*, mark you, not *if*; baptism was expected; it was not a matter of personal inclination. No mention is made in the New Testament of an unbaptized Christian. All newly made converts knew what to do first. Nor is there doubt as to the form of baptism—if, indeed, the word "form" can be used in this connection. This is not a controversial matter; it is merely a matter of record. The Greek word for "baptism" means only "immersion." In all probability Lydia was baptized in the stream that flowed by the place of prayer.

Lydia's household, which expression probably means those who worked for her and lived with her, also believed and were baptized. Such is the power of example. One seldom enters the kingdom of God alone. Always the confession of one believer influences the decisions of others.

Lydia's conversion was the beginning of a great church. This church never forgot Paul; several years later it ministered to his needs when he was a prisoner in Rome. You would do well to turn right now to his letter to the Philippians and read it through. Paul loved the Philippian Christians especially.

Looking Back

The years had passed since that day on the river bank at Philippi. Death, as the world's reward for his service of Christ, was imminent for Paul. In jail, awaiting the execution of his sentence, he looked back across the years and decided to write to his dear friends in Philippi. "I thank my God upon every remembrance of you," he wrote, perhaps with tears trickling down his wrinkled cheeks, "always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now" (Phil. 1:3-5).

It is a beautiful, soul-stirring letter, through which we can see the spirit of this great man of God. Note his humility—"not as though I had already attained"; his hopefulness—"I press on"; his expectancy—"toward the mark for the prize of the high calling of God in Christ Jesus." With the glory of the setting sun in his eyes, the shadows of his sufferings fell behind him. Earth's glories and emoluments and honors faded before the light streaming from the cross of Christ, and made at life's close a shining pathway and a glorious hope.

importance whatever. Nobody among the Greeks and Romans even knew about it, much less observed it. And of what importance was a place of prayer? The only prayers that rose from that city were imprecations or appeals addressed to pagan gods and goddesses. Prayer in the Christian sense was, of course, unknown. And women were held in low esteem—the property of men. Apart from the teachings of Christ, women had no rights in the ancient world.

And yet, under the power of Christ, these three insignificant things—the Sabbath, prayer, a group of women—were the starting point of the gospel in Europe. In time this experience led to the modern missionary movement. "Despise not the day of small things." Many of us are like Naaman, who was willing to do something great to be healed of his leprosy, but not something small. (See 2 Kings 5:13.)

It would be easy to feel that we were doing something important if we could be conspicuous in some line of endeavor, but to attend the place of prayer on the Sabbath day—or on a Wednesday night—seems such a little thing that we think it matters not whether we go or stay. But it does matter, matters tremendously; it makes all the difference between a Christian nation and one that is pagan. Though comparatively few people seek the place of prayer on the Lord's day, and these mostly women, yet these few are the leaven at work in the social structure of America. It is important that people meet for prayer; prayer *does* make a difference in the life of a nation. Every Christian should know the importance of keeping the Lord's day for prayer and worship. Let no one despise his part, however small, in the world's redemption.

First European Convert

Lydia was "a seller of purple, of the city of Thyatira"; that is, she was a businesswoman, important enough to represent her firm in the city of Philippi. But she was not too busy to remember God and to recognize her need of him. She lived in a city where the shops were open on the Sabbath as on any other day. She might have made a large profit on that day. Yet on the Sabbath she closed her shop. Customers coming and trying the door must have shrugged their shoulders and said, "Peculiar woman! Every seventh day she closes her shop."

In the light of the centuries, was she wise to keep the Sabbath apart for God?

Lydia listened to what Paul said. She used the same acumen in religion that she used in business.

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

in it. "They assayed to go into Bithynia: but the Spirit suffered them not." God does sometimes shut doors before us. We do not understand at the time. Frequently, he does so because he has some other door through which he wants us to enter.

Let us turn now to Macedonia itself. This lesson is significant because it deals with Europe. What thoughts rush to mind as we say "Europe" today? Bombs dropping, fighting on beachheads, invasions. And the thoughts of many turn to the days following the war. What will Europe be like then? How shall the victors deal with the vanquished? How can the spirit of vengeance that is bound to exist among those who have lived in occupied countries be controlled? What is the hope of Europe—and the world—tomorrow?

Surely the hope of Europe, as of all continents, still lies in the message that Paul took to Europe. Not a righteousness of our own, but of God. Not the doctrine of a superrace, but a gospel that declares "there is neither Jew nor Greek, there is neither bond nor free, . . . for ye are all one in Christ Jesus." Not mutual suspicion and distrust, but an international fellowship of which the Christian church is chief example. The political leaders of his day may have scoffed at Paul's efforts to plant the church in Europe. But nations have risen and fallen, national boundaries have been made and erased, and the church still goes on to new victories through new trials.

Again, this is a thrilling lesson because the results of Paul's work have spread until they touch us. Paul carried the gospel to Europe. Augustine carried the faith to Britain. Later, Roger Williams and others were to carry the free gospel to the new land of America, and still the call comes to carry it forward into "all the world."

Furthermore, this is a thrilling lesson because it challenges us to go forward in adventure with Christ. In Moffatt's translation, there is a phrase in Acts which refers to Christ as "the pioneer of life." He dared to go where others dared not go. And today he calls for youth to go with him to conquer new frontiers—frontiers of hate, of prejudice, of indifference.

Discussing the Problem

1. In what areas did Paul and his associates experience success in their work? (Base your conclusions on Acts 16.)

2. Where did they meet difficulties?

3. In what ways does the church need to go forward with Christ today?

Plan for Class Session

Begin the lesson with an interesting adventure story. It may be about the experiences of a modern missionary on the foreign field—Dr. Grenfell in the Labrador, E. Stanley Jones in India, Gordon S. Seagrave in Burma. Provided the story illustrates adventuring with Christ, it is not essential that it be a missionary story.

After obtaining the interest of the pupils with such a story, point out that Paul was an adventurer, too. No man ever had more exciting experiences than he did. In all his adventures, however, Paul trusted in Christ and knew that Christ was with him. His life would have been much easier if he had not undertaken to preach the gospel; but he could not have had a more interesting life. Probably he would have lived longer if he had been willing to give up following Jesus. But his life would have counted for less in human history, and probably he soon would have been forgotten.

Intermediates are looking forward to living a full life, a life of varied and worth-while experiences. Try to make them understand that Christ will help them to do so. One who wants to have interesting experiences, thrilling adventures, can be assured that he will find them in the Christian life, whether he travels abroad or stays at home. One who thinks that he must indulge in sinful practices and turn his back on Christ in order to have fun and find happiness, is altogether mistaken.

It is unfortunate that some professing Christians create in the minds of young people the idea that religion is wholly a sad and painful business. It is up to us teachers to demonstrate, as well as teach, that joy, fun, laughter, and happiness are all a part of Christianity. Young people are certainly not won to Christ by people who are gruff and ill-tempered. Above all else, lead your pupils to see that life with Christ can be a wonderful and thrilling adventure.

In *Intermediate-Senior Class* you will find discussed three kinds of adventure with Christ: adventure in new places, adventure in new undertakings, and adventure in new friendships. Discuss each of these topics. You probably are able to give additional illustrations from your own reading and experiences.

Nothing presents a greater problem

to young people than having to go into a new place. Leaving home to go away to school is an important and trying matter. Moving from one city to another often presents difficulties. Point out that wherever a person goes, Christ will go with him. Away from home, at school or at work, as a stranger in a new community, or even as a visitor in a foreign land, one who trusts in Christ will find himself better able to make new adjustments and to get the most out of his new experiences.

People who do not go to new places sometimes think that they are doomed to miss all the adventures of life. Point out to them that there are always new undertakings possible, and that, after all, what one *does* constitutes adventure, rather than where one *goes*.

Truth in Action

Do not let your students think of Paul merely as a character in a book. Trace his journeys on the map, describe his experiences in terms familiar to your pupils, and compare his adventures with those of heroes already known to them.

There is a danger in limiting your illustrations to missionaries, because some people mistakenly think that all missionaries are peculiar or different from ordinary people. You might illustrate the lesson with a reference to Mr. Willkie's trip that formed the basis of *One World*, or some aviator's around-the-world flight. Then tell the students that Paul journeyed through most of the known world. The thing that made his travels different from those of other people was that Paul had a different purpose; he traveled to spread the good news of Christ among those who had not yet heard it.

It is very important to us that Paul went into Europe instead of into Asia. Point out that had he not done so, Western civilization might have remained pagan, and that we ourselves might not yet have heard of Christianity. Had Paul gone to Asia, America might now be just a new mission field. Consider how many of our customs, practices, and institutions are the products of the Christianity that Paul introduced into our world. We can hardly imagine America as a land with heathen temples, a land in which women are denied all privileges, a land without schools, hospitals, orphanages, or any of the institutions which are sponsored by Christian churches. And yet, that is what it might have been had Christianity moved eastward instead of westward.

The correct answers to underscore in the "Choose Your Answer" test are: (1) c; (2) d; (3) c; (4) b.

Paul in Thessalonica

Acts 17: 1-10; 1 Thessalonians

Acts 17: 1-4

1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures.

3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

1 Thessalonians 2: 1-12

1 For yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation was not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness:

6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father doth his children,

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

KEY VERSE: *Rejoice evermore. Pray without ceasing. In every thing give thanks.—1 Thess. 5: 16-18*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

The teacher ought to study the seventeenth chapter of Acts with a large modern map of the territory around the Aegean Sea at hand. The modern city of Salonika is easily identified as the Thessalonica of the book of Acts. Following the route taken by Paul and Silas, the distance was 33 miles from Philippi to Amphipolis, 30 miles from Amphipolis to Apollonia, and 37 miles farther to Thessalonica. The journey probably required three full days unless Paul and Silas were physically unable to go so rapidly; they had been cruelly beaten and otherwise mistreated before leaving Philippi. The journey they took was, and is, a beautiful one. Towns are now so thick along the network of highways that from the air it has the appearance of one continuous city. The soil is wonderfully productive, intersected by a great number of streams.

Amphipolis used to be called "Nine Ways," from the number of roads converging there. As the missionaries went on to Apollonia they passed near the modern city of Stavros (ancient Stagirus), where Aristotle had been born more than four centuries earlier. The beauties of the route today remind the

traveler of Switzerland, in its mountainous grandeur. Oak and olive trees are everywhere.

City of Thessalonica

Paul and Silas were going to Thessalonica because it was one of the largest and most important cities in the Roman Empire. Formerly it had been called Therma, but Alexander the Great had renamed it Thessalonica, in honor of his sister. On a direct road of commerce to and from Byzantium, it was the most important seaport in Macedonia. Its commercial importance accounts for the large Jewish colony there. Many of the Jews were engaged in the manufacture of cloth, as they are today. The city was an ancient center for Jewish worship. Reference to its synagogue is significant; we have no record of one at Philippi, Amphipolis, or Apollonia. We shall not be able to dwell upon the long and important Christian history of the city. It was called the "Orthodox City." Its bishops were always outstanding. Of particular interest to us, however, is the visit of Paul and Silas about A.D. 52, which marked the introduction of the gospel to the city.

The scene that greets us at Thessalonica is quite different from the one at Philippi. There we saw a little band of proselyte women engaged in prayer outside the city. Here the setting shows Judaism at its best. A large crowd of

Jews had met on the Sabbath for their weekly period of synagogue worship. Paul and Silas, both Jews, went to the synagogue meeting. Paul was permitted to address the congregation. Without doubt, when it was discovered that visiting brethren were attending, particularly when they identified one as Saul of Tarsus, the former Sanhedrist of Jerusalem, their expectations were aroused. Visiting rabbis or other celebrities were usually invited to be synagogue speakers.

So Paul reasoned with them out of the Scriptures (the Old Testament). Expository preaching was greatly in favor among the Jews of the dispersion. Some of the rabbis were adepts at weaving quotations together to prove certain doctrinal tenets. Usually there was little or no attempt at analysis or criticism of texts quoted. Paul continued his speaking for three Sabbaths, which fact would indicate that he was a forceful and acceptable speaker.

Witnessing for Christ

Furthermore, Paul spoke on a subject that captured the interest of his hearers; he made the startling assertion that the Messiah already had come in the person of Jesus of Nazareth. Nothing he could talk about would have commanded more eager attention. No tenet of their religion was more clearly defined and universally accepted than that the Messiah would come. His coming was to be an

ADULT TEACHER

By Howard K. Williams

event of national and world importance—a hope that stirred their imaginations so much that writers and speakers went into the wildest flights of fancy in describing it. Some held that there would be a set schedule of events attending the Messiah's advent. First the prophet Elijah would return to earth (Matt. 17:10-12). There would be great Jewish victories in the political and military field. The Messiah would be a king on David's throne, or a mighty judge.

It was necessary first for Paul to disillusion his hearers about the kind of Messiah the Old Testament had promised. They had passed lightly by passages of Scripture such as Isaiah 53, which presented him as the Suffering Servant. So Paul had to show them that they were mistaken in expecting a Messiah who would march at the head of conquering armies. And since Paul made his point from the Bible, they could raise no objection. There was no shortage of scriptural proof that the Messiah was to suffer and die.

Testimony Continued

On the basis of proof from the Old Testament that "Christ must needs have suffered and risen again from the dead," the next step was to give testimony that Jesus of Nazareth was the one referred to. The Jews at Thessalonica probably had heard of the new Christian movement and were eager to see it firsthand. Naturally enough, Paul would tell of his own conversion, and Silas would satisfy curiosity about the apostles in Jerusalem, all of whom he knew intimately. The Thessalonians would want to know about the Day of Pentecost, the tongues of fire, the shaking of the room, and the gift of unknown tongues, all of which were proofs of the authenticity of the new movement.

Believers who took their stand with Paul and Silas included some Jews, a great multitude of devout Greeks, and many of the chief women. There is a strong probability that many of the more open-minded Jews and proselytes in Thessalonica, as in other cities, were ready to believe in the new message. Informants from Philippi already had told them about the men who were turning the world upside down.

Letter to the Thessalonians

Paul reminded his readers that he had come to their city a year before, direct from Philippi, where he had been beaten and imprisoned. At the time of his first visit he probably had the physical marks of ill-treatment still upon him. Yet, he reminded his readers, he had not toned down his message a whit

(1 Thess. 2:1-2). After a year of stormy Christian experience, they needed this encouraging reminder.

Before writing his Thessalonian letter, Paul had received word through Timothy, whom he had sent back to them. Timothy had reported that they had suffered affliction, but that through it all the Christians there had a deep love for Paul (1 Thess. 3:1 ff.). Therefore Paul could honestly remind them of his own steadfastness under extreme trial.

Christian Loyalty

To the eternal glory of his character, Paul could honestly testify of his loyalty to God. He had been "put in trust" with the gospel and had fulfilled his trust (2:3-4). He had used no flattery, a fact that was in sharp contrast with much of the synagogue preaching of the day. Speakers were skilled in the art of appeasing and pleasing. The old prophetic denunciation of sin, revived by John the Baptist and Jesus, persisted in the sermons of Paul and other early Christian preachers.

Making the matter more personal, he called them to witness that he had taken an attitude of friendly interest toward them (vss. 6-8). As an apostle he might have been burdensome to them, but instead he treated them as a nurse would have treated a child. He had tried to give them the gospel, and in the process had given them himself. He had worked for his own livelihood as he had done in some other places. He did not want to be "chargeable" to any of them (vs. 9). It will be recalled that Paul, like all other Jewish men, had learned a trade in his youth. He was a tentmaker and could support himself at his craft when occasion required (Acts 18:3; 20:34; 1 Cor. 4:12; 9:14-15).

An Exemplary Life

Next he told them that he had lived a holy, just, and unblamable life among them. (See Acts 20:18-19.) This claim was never refuted, not so much as called in question by the Thessalonians. It takes a confident and consecrated Christian to speak of himself in such a way. In speaking to the Philippians at a later time the great apostle had asked them to be "imitators" of him. He would be their example (Phil. 3:17 ff.).

Paul was here conscious of applying the acid test to the Christian life. Its authority did not rest finally upon proof texts, but upon the kind of lives Christians were living. So he asked the Thessalonians to walk "worthy of God" (1 Thess. 2:12). For, he continued, the word of God "effectually worketh" in those who believe.

Last week we left Paul and Silas in Philippi, where was formed the first Christian church in Europe. In Philippi also the missionaries encountered an unfortunate girl who, by her supposed powers of fortunetelling, was the victim of unprincipled men who were using her to fool the gullible people. Paul, through the power of Christ, rebuked the evil spirit in the girl and she became quiet and sane. Discovering the change in her behavior, the girl's masters had Paul and Silas jailed.

The story of the night in jail is a stirring one. Read it and its sequel in Acts 16:25-40. The power of the presence of Jesus to give us songs in the night; to unlock prison doors and set us free; to convince by our example those who know not Christ, to accept him; all these and more are the lessons taught in this famous experience. How we need a like faith in our midnight experiences!

Although they were convinced, the authorities were afraid of these powerful men and pleaded with them to leave their city. How often we push spiritual power away from our lives, because we know Christ would compel us to change our way of living!

Thessalonica

So the missionaries went to Thessalonica, about one hundred miles southwest of Philippi. The town of Thessalonica has played an important role in history. In Paul's day it was a "free" city, locally controlled. See Paul as he enters this great city; as he looks for a place to eat and sleep; as he seeks some task to make his expenses; as he looks up the location of the synagogue, that he may attend the service on the Sabbath, "as his custom was" and as Jesus' custom had been.

And Paul, like his Master, went to the worship service to contribute something to it. So he "reasoned with them from the scriptures." It was a difficult task to change the minds of those Jews who through centuries had believed that the Messiah would be a monarch who would wield his influence through the force of earthly power. The concept of conquering the world through service prompted by love must have looked very futile then, as it does now in the midst of this horrible war. But that was the hope of the world in the first century and it is the hope of the world today.

It is to be expected that only "some"

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

■

Stating the Case

We see in Paul's experience at Thessalonica an example of a seeming misfortune that worked to the advantage of the kingdom of Christ. Paul was able to stay probably little more than a year before being driven from the city by persecution. He had not instructed the Christians there fully in the meaning of the gospel. Nor did he dare go back. Yet his great pastor's heart yearned for his young flock. He wanted to warn them, to encourage them, to instruct them. And so he did these things in the only way he could; he wrote them a letter. Thereupon began one of Paul's most effective methods of dealing with his churches—a method that was to give to the Christian church for all time something of the wealth of his thinking and insight.

Developing the Idea

The opening verses of Acts 17 are extremely important, because they indicate what came first in the preaching of Paul. A living Saviour—who suffered and died, but who rose again, and is today the reigning Lord of our lives—was what Paul preached. It was that to which he gave first consideration. He was presenting, not a creed, but a Person. Christ was his message.

Some years ago a famous actor recited the Twenty-third Psalm. He was followed on the program by an aged minister whose voice shook as he repeated the same passage. The actor's only comment was, "I know the Psalm; he knows the Shepherd." A pastor must give evidence that he knows the Shepherd—that Christ is a living fact in his own faith and life. Paul could say, "I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God" (Gal. 2: 20).

What did people think of Paul's doctrine? They unwittingly gave to Paul and his friends extravagant praise when they said, "These that have turned the world upside down are come hither also." It looks as if the persons who wanted to get Paul out of town took more counsel with their fears than with the facts. What had Paul been able to do? To evangelize only a small number of people. His enemies, however, saw what his message could do. It could upset the *status quo*. It could, indeed,

were persuaded. But, a victory in itself, there were some Jews; then there were more Greeks and many women of high station. So another church was formed, and the heaven started its work in Thessalonica.

Opposition

Though some believed, many more did not. To the shame of the unbelieving Jews, they called in "certain lewd fellows of the baser sort," who did not care about principles but did like strife. As a result of the turmoil, Jason and others were arrested, and Paul and Silas felt it was best for the present to leave the city lest they do more harm to the cause than good. So the church at Thessalonica was born in travail. Even today, wherever Christianity goes, there are both believers and troublemakers.

A Love Letter

Have you ever thought what romance lies in that canvas bag the postman carries on his back? With what anxiety and anticipation fathers and mothers and wives and lovers look for letters today, for word from the boys and girls in service! But letters are common things now in comparison with Paul's day.

Paul left Thessalonica, went to Berea, thence to Athens, where he continued to preach the gospel. From Athens he went to Corinth, where he met Aquila and Priscilla, who became his loyal friends and fellow workers. So by day he worked at his trade, in the evening he talked with his friends about Jesus, and on the Sabbath he taught in the synagogue.

One day Timothy appeared, bringing news from Thessalonica. The Christians there were remaining true. To be sure, they were perplexed about some things, but they believed in Jesus. Paul wanted to go to them, but the journey was out of the question, and so he decided to write. What he wrote is now known as First Thessalonians.

Let us get the scene clearly in mind. In the back of Aquila's little shop, perhaps, two men sat down to write—Paul dictating and Silas writing. See the signatures at the beginning of the letter, which is a very sensible arrangement: "Paul, and Silvanus [Silas], and Timotheus, unto the church of the Thessalonians." Note how Paul included his co-workers; he was no autocrat, no superior official; he was a brother in the Lord. Note also how he feels toward the Christians in Thessalonica: "We give thanks to God always for you all."

Comments on Printed Passage

1. "Our entrance in unto you." They knew the trouble he had had—his suf-

ferings, his imprisonment at Philippi. They knew also his boldness in speaking, and the clarity of his speech regarding Christ, always desiring more to please Christ than to gain the favor of men. But few people want that kind of preaching and teaching. Recently a very earnest Christian Sunday school teacher criticized a minister roundly, because he called attention to the fact that the New Testament teaches one form of baptism and no other. Did she want the New Testament truth? Evidently not. So the preacher was disliked. A preacher or Sunday school teacher who teaches just what the New Testament plainly says, will be unpopular with some people. Happy the man who can stand with Paul, not seeking the praise of men.

2. "We were gentle." Although we may stand firmly for the truth, we need not and should not do so in a hateful, arrogant way. We should be gentle. Indeed, we *must* be gentle if we would follow Christ. The way some people champion the cause of Christ is un-Christlike. Shakespeare's dictum in *As You Like It*, "Let gentleness my strong enforcement be," was the practice of Paul. How much better it would be if, instead of becoming arrogant over differences of doctrine, we would try gentleness, and learn that it can persuade for Christ where force fails.

3. "Labouring night and day." What a busy man Paul was! Yet he was not a fussy man. Though he was always busy, he had poise and self-possession. Christians who accomplish most are happy in the service of Christ, and so find rest in all sorts of work for him.

4. "Justly and unblameably." Could we go with Paul in his claim in verses 9-11? If our friends knew all about us and could be our witnesses, would we want to call them in and have them tell all they know? Would they be impressed that we were truly "holy"; that is, set apart for God? Do we act always as though we were set apart for God? Are we always right in our judgments, or do we merely think we are right and wish other people to think that we are right?

What is your chief aim in life? One man told another that his purpose in life was to make two million dollars, to leave a million to each of his two sons. Another gave up all his church work in order to devote all his time to study, so that he might become a great lawyer—no matter about his soul or the souls of others. Paul had one all-consuming purpose—to be the bondsman of Jesus, so that he might influence others to "walk worthy of God." Suppose every Christian did just that!

turn the world upside down in order to set it right side up. It could teach slaves that they were equal to kings in the sight of God. It put Christ above Caesar, morality above illicit profit, love above vengeance. Surely this was dangerous doctrine. It was then; and it is now. Because the Christians refused to keep their religion apart from life, they were ostracized by the community, whose members fought hard to keep the new way of life from destroying their selfish practices.

Their strategy for defeating the church was to declare Christians guilty of treason. "These all do contrary to the decrees of Caesar, saying there is another king, one Jesus." Thus, for the first time was raised the accusation that played a destructive role in the history of the church. How many thousands went to their death because they refused to put Caesar ahead of Christ! And still the issue faces the world. Which is supreme, the dictates of the state or of a man's conscience? Baptists have been courageous in championing the separation of church and state. The state must not control man's conscience. Only God must reign supreme there.

So the great issues that disturb us disturbed them. Paul felt the need of teaching the Christians at Thessalonica further; and when it was no longer safe to stay with them, he wrote them first one letter and then another, reminding them of his work among them. In the second chapter of the first letter to the Thessalonians, he sets down some of the ways in which he tried to minister unto them. And Paul did more than preach: he loved and labored. He lived his gospel that men might see it was of God and not of himself.

Here also is a passage for church members to read. A minister once preached on the subject, "How to Get a New Pastor and Keep the Same Man." Not many of us have a minister like Paul. But he might be a little more like Paul if we prayed more for him, if we gave him our support and suggestions, if we encouraged him, if we talked well of him at all times. Dwight L. Moody was having a poor response in one of his meetings. He told the people to pray for that stiff-necked town. Instead, they prayed for him, and God's spirit came and used him in a great revival.

Discussing the Problem

1. In what ways is the Christian way of life a dangerous doctrine?
2. What are the marks of a good pastor?
3. What are the marks of a good congregation?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

Plan for Class Session

During this quarter, we have presented to our pupils the facts of Paul's life. We have talked about his conversion, his beginning to preach, his standing for the rights of others, and his missionary journeys. This week, we want to begin leading our pupils to see why Paul did what he did. There is always a reason for human conduct. Both children and adults act as they do because of what they are; and what they are is conditioned by many things. We cannot account for Paul's life if we fail to examine his character.

Point out that there was nothing in Paul's appearance to account for the success he achieved. We need not, however, depreciate a fine appearance in order to make clear the fact that the outward appearance does not surely indicate the measure of a man. A fine looking boy is not necessarily a fine boy; a beautiful girl is not necessarily a fine girl; no human being is necessarily what he looks like on the surface. A person's greatness depends upon character rather than upon physical appearance.

It is proper for youth to aspire to greatness. But one who aspires to greatness ought to discover from the study of great characters like Paul the elements of true greatness. Not all people who get their names in the newspapers are really great. In fact, many of the names which blaze in the headlines are the names of infamous people, not famous people. It is tragic that many American youths think that criminals and racketeers are great and famous. We who teach intermediates can render no greater service than to help them to an understanding of true greatness.

The apostle Paul was a great man. No man whose name is remembered for nineteen hundred years could have been anything but great. How do we account for his greatness?

In *Intermediate-Senior Class*, you will find mentioned three elements of greatness in the character of Paul: his devotion to Christ, his spirit of unselfishness, and his practice of gentleness. Perhaps you will want to add others.

Here is an opportunity to show that Christianity has been successful in producing the highest type of human character. When we look at the greatest characters of history we almost invariably find that they were Christians.

When we pick out the best people in our own community, we are almost certain to discover that we have selected Christians. The truth of the matter, beyond any shadow of doubt, is that Christianity has been, and is, the world's greatest agent for the development of noble character.

Men who are self-seeking and self-centered often do get the limelight, and the most ruthless conquerors usually are most powerful. But are we not already beginning to see that he who conquers by force cannot long hold that which he has taken? Have we not recognized that truth, kindness, and gentleness are stronger than cruelty and might?

If your intermediate pupils aspire to greatness, as well they may, they will be wise to see that real and lasting greatness can be achieved only as they build into their characters those elements which Paul built into his.

Truth in Action

Let the pupils list the names of the great personalities in American history. Then let them seek to find out, in each instance, what accounted for the person's greatness. True, not every American hero has been a noble Christian; and certainly none of our national heroes have been without their human faults. But it will be discovered that in the main our national heroes have been men of deep religious convictions and unselfish in their devotion to their country.

Another helpful exercise would be to compare a modern hero with one of our modern gangsters or criminals. In almost any daily paper there will be a story about a hero and a story about a crook. Clip from a newspaper several such contrasting stories. From these newspaper stories one might judge that the crook is as important as the hero. But how long will the crook's name be remembered?

The measure of greatness is not the attention which one receives for the moment; it is the length of time through which one influences human events. Some of our modern heroes will, of course, not be long remembered; for the things which they have done make no great contribution to human welfare. But the great men of our times are those who render great service. They will be remembered in proportion to the service rendered. Without exception, those who are rendering the greatest service to human welfare are those who practice, at least to some extent, the teachings of Christ. Christianity is still producing the finest men and women of the world.

Paul in Corinth

Acts 18: 1-18; 1 Corinthians 12-14

Acts 18: 1-4

1 After these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome;) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

*1 Corinthians 13**

1 Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal.

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

4 Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, love, these three; but the greatest of these is love.

*[This passage is printed as in the King James Version with the exception that the word "love" has been substituted for the word "charity." This change has the support of the Revised Version and all modern translations.]

KEY VERSE: *Now abideth faith, hope, love, these three; but the greatest of these is love.—1 Cor. 13: 13*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

Paul's ministry in Athens as described in the seventeenth chapter of Acts was not successful. Upon leaving there the apostle went to Corinth, a two days' journey by land or sea. There are some who hold that Paul made the journey by sea, and that this was the occasion of one of the shipwrecks to which he later refers (2 Cor. 11: 25). In Corinth, he remained a year and six months, a fact which marks a new phase of his missionary career. We need not assume that he did all of his preaching in the city of Corinth during the period. He may have used this great commercial center as a point from which to reach adjacent sections. Roads were good and towns were numerous.

Ministry by Mail

Another new feature of Paul's ministry, dating from this visit to Corinth, is his use of letters to the churches and to individuals. His letters to the Thesalonians were his first. The practice of preaching, teaching, and supervising by correspondence was probably his at-

tempt to meet the growing responsibility that became his as the number of churches grew, and trained workers to cover the field were not to be found. Although he did enlist and train such workers as Timothy, Titus, Epaphroditus, Aquila and Priscilla, nevertheless he found the efficient postal system of the Roman Empire an effective instrument in God's work. As Christian workers of all succeeding ages have done, he laid hold upon such modern devices as were at hand. Preaching by mail was about as modern in Paul's day as the use of television is today. Paul dictated his correspondence to an amanuensis. There are indications that his own eyesight was defective (Gal. 6: 11). Recipients of the letters read them again and again, and then laid them away for future reference.

City of Corinth

Corinth, into which Paul now entered, was the Vanity Fair of the Roman Empire. It was the principal Greek city—rich, wicked, and drunken. In the theaters all performers were required to drink to the point of intoxication before going on the stage. The moral effect on the drama can well be imagined. Even religion in Corinth was notoriously immoral. Commercialized vice centered in

the temple of Aphrodite, where one thousand courtesans were maintained. The whole vicious system, with its attendant physical ravages, had the sanctions of religion. Significantly enough, Paul was in the city of Corinth when he painted the graphic word picture of sin found in Romans 1: 21-32. This was the city in which even Christians had to be warned against monstrous crimes of sensuality. (See 1 Corinthians 5: 1; 10: 7-8.) Paul reminded some of the Corinthians from what depth of sin Christ had saved them (1 Cor. 6: 9-11; 2 Cor. 12: 21).

It was in Corinth that Paul met Aquila, a Jew from Pontus, and his wife, Priscilla, both of whom had recently fled from Rome by edict of Claudius expelling all Jews. The story of this edict is told in secular literature by Suetonius, a writer of the first half of the second century. He told that the Jews were driven from Rome because of recurring disputes over "Chrestos." Some have said that the writer meant "Christos" (Christ); and that it was an early uprising against the Christians, ten years before Nero's day. At any rate, probably there were Christians in Rome before Paul arrived there. Their expulsion had occurred in about A.D. 50, the approximate time of Paul's visit to

Philippi. (Acts 16). The persecution in Rome probably accounts for the prompt severity with which Paul and Silas, two itinerant Christian-Jews, were treated when they were arrested in Philippi (Acts 16: 23-24).

Paul's Work in Corinth

The picture of a weary Jew, homeless, friendless, unknown, trudging into the important city, grips the imagination. Who would have thought that when the world had forgotten about Corinth, tens of millions of church school pupils would retrace the steps of that forlorn Jew, and he would be heralded as the hero of the scene? He might have accepted aid from the churches (2 Cor. 11: 9), or sought it from kindred spirits already in Corinth, but the first thing the new missionary did was to look for a job. He was a tentmaker, and the city of Corinth was an ideal place for the exercise of his trade.

His work in Corinth may be contrasted at several points with that at Athens. In Athens he had gone into a public place where persons of every religion and none might hear him preach. Whether or not his failure at Athens affected his choice of method in the large center, at least he opened his ministry in Corinth by first settling down to the prosaic business of making a living. Then he confined his preaching to "reasoning" in the synagogues on the Sabbath. There he met Jews and a very sympathetic group of Gentiles. Corinth was an ideal place to test the power of the Christian gospel, and Paul took time to get his bearings and to plan his work in co-operation with other workers. His eventual break with the synagogue element and his turning to the Gentiles was probably planned in advance, the result of his growing experience in other cities.

New Dependence upon Christ

A lesson Paul had learned by hard experience had crystallized into a deep purpose as he approached Corinth. He determined that in view of the immensity of the task before him he would lean heavily upon "Christ and him crucified" (1 Cor. 2: 2). He opened his ministry in the spirit of weakness, fear, and trembling, so that God might have opportunity to demonstrate his power. "Our sufficiency is of God," he wrote later to the Corinthians (2 Cor. 3: 5). It was probably the general depravity of the people of Corinth that moved Paul to special heights of moral emphasis as he brought his gospel to bear upon them and their problems. The thirteenth chapter of his first letter to the Corinthians is the most sublime

passage he ever wrote, and one of the greatest ever written by anyone. It is a treatise on Christianity at work in life. It sets the standard of Christian conduct for all time.

A brief analysis of the chapter centers in the word translated "charity" in the Authorized Version, but "love" in all others. The Greek word is *agape*. It is used nine times in the thirteen verses of the chapter. It is a very strong word expressing love as a divine attribute. "God is love" (1 John 4: 16). The same word is used in John 3: 16: "God so loved the world." The word is always used to express love in its highest and holiest form. It is to be contrasted with the word *phileo*, which means "to be fond of." Originally it did not carry the meaning that we now attach to the word "charity."

Analysis of the "Love" Chapter

The thirteenth chapter supplements the twelfth, in which Paul discusses spiritual gifts. He enumerates such gifts as wisdom and knowledge, gifts of the mind, peculiar ability to heal and perform miracles, prophecy, "discerning of spirits," the ability to speak in unknown tongues, and to interpret tongues. Several of these gifts will immediately be recognized as ones that the Corinthians, with their flare for Oriental mysticism and the spectacular, would have thought most highly desirable. And Paul did not discourage them from seeking such gifts, but told them first to make sure that their quest was undergirded with divine love. For Paul implies that it is possible to attain the gift and miss the love that gives it meaning and control.

Verses 1-3 set forth this possibility and show the dire result of having gifts without love. The world has plenty of noise and "nothing," without religion adding to the confusion.

Verses 4-7 describe the attributes and outreach of love. It is long-suffering and kind, utterly without envy, show, and pretense; it is discrete, self-effacing, forgiving; it glories in goodness, and knows how to carry on under adversity without losing temper, faith, or hope.

Verses 8-13 present love as the victorious ingredient of life. When the gifts of life have been forgotten, the love that makes one a part of God will continue on. Of the three great ingredients of life—faith, hope, love—love is the greatest.

Having made such a case for love, "the greatest thing in the world," Paul continues to explain that if we have this prime ingredient of life we are on safe ground and may then "desire spiritual gifts" (1 Cor. 14: 1).

ADULT TEACHER

By Howard K. Williams

Paul seemed to love cities, because he loved people and wished to win them to Christ. After a long stay in Athens, he went to Corinth, where he remained for eighteen months. Both were Greek cities and pagan, but there the comparison ends. In every other respect they were entirely different. Athens was a city of culture, philosophy, learning; Corinth, a city of commerce, physical wealth, superficiality. Corinth was situated on the isthmus, which Pindar called "the bridge of the sea," and Xenophon, "the gate to the Peloponnesus." Merchants and travelers preferred to cross the isthmus rather than go around by sea, and Corinth assumed great importance.

Here Paul met and lived with Aquila and Priscilla, fellow tentmakers and fellow Christians. Here he established a strong church, to which later he wrote two important letters—First and Second Corinthians. For special study today we have 1 Corinthians 13—Paul's masterpiece on love.

The Supremacy of Love

The Greek word translated "charity" in the King James Version was properly translated in that day, but the meaning of the English word "charity" has so changed that now, in common thought, it means little more than handing out physical necessities to the unfortunate. The Greek word (*agape*) is the same that Jesus used when he asked Peter if he loved him. Real love is a consuming power, an overwhelming force within us. Love is the motivating power of life.

Henry C. Drummond was not only a great scientist; he was also a great Christian and a very convincing speaker. Dwight L. Moody tells how one Sunday evening he was with a little party of friends in England. When someone asked him to read the Scripture, he suggested that Dr. Drummond read instead. Henry Drummond chose the thirteenth chapter of First Corinthians. As he read and talked on this great passage, Moody said, "It seemed to me, I had never heard anything so beautiful." As a result of that experience Dr. Drummond finally wrote "The Greatest Thing in the World," perhaps the finest exposition of this passage that ever has been made. His eloquence sprang from his great love. You cannot be eloquent for so much per speech. Lincoln's Gettysburg Address is great because it came from a heart filled with love.

You may not have the gift of fluent

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

Stating the Case

What constitutes greatness from a Christian point of view? Who is the greatest Christian? Paul would answer, "He who loves the most." In a chapter that has become one of the best-known and best-loved passages of the Bible, unsurpassed for sheer poetic beauty, Paul gives his definition of love. One marvels that such a beautiful product should have risen out of such an unlovely setting as a dissension within the church. The Christians at Corinth were arguing the question, "What is the greatest spiritual gift?" It was in reply to that question that Paul wrote his undying answer.

His letter reminds us that we ourselves often judge a Christian by his gifts instead of by his spirit. We often covet recognition and honor, and talk of our rights, instead of trying to emulate the lowly Nazarene who claimed only the right to serve.

Developing the Idea

No church gave Paul more trouble than the church at Corinth. His first letter to the Corinthian Christians was an attempt on his part to answer the problems with which the church was beset. The members of the church wanted to find out what constituted the superior gift—to be able to speak in tongues, or to be able to prophesy, or to be able to do something else. Some people could do some things better than others, and sometimes they claimed greater credit for it.

In answer, Paul wrote one of the greatest passages that ever came from his heart and pen. First, in the twelfth chapter of First Corinthians, Paul likened the members of a church to the parts of the human body. All members of the body, Paul pointed out, do not perform the same duties. If they did, how would the body function? The hand has its duties to perform, and the eye has other duties. One cannot get along without the other; both are needed. A body that was all eye would be a monstrosity. No part of the body can claim to be more important than any other part. Were it not for the whole body, no part could function. Apart from the body, no member is important. Paul said that we are the body of Christ, and members in particular.

After Paul pointed out that truth, he

helping hands. Love takes its hat off to others. Love is polite. Robert Louis Stevenson once said, "You can trust a gentleman to eat anywhere. Even though he knows not the current laws of etiquette, he will still be a gentleman." Love makes a person a *gentle* person.

6. *Love is unselfish.* "Seeketh not her own." "Never fight for your rights," Dr. Weston used to say. What a doleful thing the reading of a will often is, when those who are supposed to be *loved ones* listen with greedy ears, lest they fail to get their share! Love would much rather give than get.

"We longed for a quiet home," said David Livingstone. And yet he gave up this longing in order to give the gospel of Jesus to a continent lying in darkness. Love makes one forget himself.

7. *Love is good-tempered.* "Is not easily provoked." Dr. Jefferson said that this earth is peopled with a thousand million sticks of dynamite, each ready to blow up at the slightest provocation. Look at the world today in this horrible war! Observe even in a church meeting how "touchy" people are. Love is not like that.

Love does not condone evil, but it does not rejoice to find it in others. It hates evil, but loves in godlike pity those overcome by evil. It loves truth, but refuses to suspect falsehood in others. Love believes, as long as there is a chance to believe, in the goodness of another; when it cannot believe any longer, it hopes; and when hope is gone, it endures. No wonder Paul says, "Love never fails."

The Eternity of Love

Love outlasts every other quality. Even faith, the very foundation of life, and hope, the last thing we let go, are not as permanent as love. Someday faith will give way to sight and understanding. Someday we shall be satisfied, and so shall not need hope to buoy us up. But the time can never come when love will not be needed. Love is the law of heaven, and heaven is our eternal home. So love lasts and satisfies.

We must practice love. We must practice if we would be a musician. We must practice if we would be a skillful tennis or baseball player. So we must practice love even toward the unlovely, as Jesus did toward us.

But, even more, we must keep fellowship with Christ, who is love eternal. As the magnetic steel magnetizes the steel in contact with it, even so constant fellowship with Jesus magnetizes us with the same kind of love. Let us take this lesson to our hearts in this poor, hating world.

speech, but if you rise in prayer meeting with a heart full of love, your simple words will hold the power of God.

So with prophecy, a cherished gift among the early Christians. Greater than understanding, knowledge, and even faith, is love. Without love, all these are really unimportant. The giving of things and even dying as a martyr, without love, are wholly unprofitable.

The Elements of Love

1. *Love is patient.* "Indeed, sir, I am doing the best I can," said a boy to a teacher who had rebuked him. The teacher asked the boy's pardon and said, "Let us work together. I will help you." Love makes us want to work together. "You have answered that boy's question exactly eighteen times," said a friend to Mrs. Wesley. "Very well," said she, "perhaps the nineteenth time he will understand the answer." God, like a loving mother, loves us and so is patient with us. Ought we not, therefore, to love others and be patient with them?

2. *Love is kind.* Isaiah said of the coming Messiah, "A bruised reed shall he not break" (Isa. 42:3). How kind Jesus was! When they would have stoned the sinning woman, he came to her rescue and helped her. He taught the value of kindness in the story of the good Samaritan. Dr. Drummond said, "The greatest thing we can do for our heavenly Father is to be kind to some of his children. I wonder why it is we are not kinder to one another?" Do you ever wonder why that is? Many times we are unkind both in our words and in our acts. Love makes us kind in daily living.

3. *Love is generous.* It does not envy someone else, nor his treasure; it would rather bestow than deprive. We envy those who do our kind of work better than we do it ourselves; or who get a larger salary, or who live in a more expensive house. But love rejoices in another's success. I know a man who has been shut out of his occupation, and now he spends his life just puttering around. He has a son who is quite successful and influential. Of course, the man does not envy his son, because he loves him. He rejoices in his son's success as though it were his own.

4. *Love is humble.* The husband who keeps telling his wife how fortunate she is to have so fine a husband really does not love her very much. He loves himself instead. Love feels its own unworthiness and esteems others better than itself. Love is not "puffed up," Paul says.

5. *Love is courteous.* Courtesy is love in trifles, in little words and acts, in

then wrote some of the finest lyrical and spiritual passages in all literature. "Though I speak with the tongues of men [as some boasted they could do] and of angels [he went beyond that boast], and have not charity [our word for it now is "love"], I am become as sounding brass, or a tinkling cymbal." Then follows one of the most exalted definitions of love ever written. "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, . . ."

How the Corinthians must have felt when they read that letter! They were puffed up, and consequently were behaving unseemly. They had been acting like children; Paul admonished them to grow up.

The two passages that form our Bible reading for today's lesson present a striking contrast. In Acts 18 is a picture of some of Paul's adventures at Corinth; of the envy of the Jews; of the Greeks beating Sosthenes in a race riot. But "Gallio," we are told, "cared for none of those things." He was the proconsul of Achaia; toward those in the story, however, he was callous, cold, indifferent. What a contrast to the portrait Paul draws of a Christian! A Christian, he says, is one who cares with all his heart, one who cares when other people go wrong, cares when people are treated unjustly, cares when a single soul is hurt. Callousness is a primary sin today. Our personal contacts are apt to be hurried and casual. Our modern age tends to depersonalize life. As Dr. Burkhardt has said, "Today we touch elbows with thousands, and hearts with but few." We must learn to see a city, not as buildings and subways and streetcars, but as people with aching hearts and sin-sick souls. We must learn to see war, not only as tanks and guns, but as boys with mothers and sweethearts back home. We must learn to see Negroes not as the colored race, but as individuals with the same hopes and fears that we have. We must learn to care, for that is the Christian way.

To love Christ till some of his loveliness shines through us—then in his name to love others—that, says Paul, is the greatest gift. How much the world needs that gift! If the church cares enough, it will dare even more.

Discussing the Problem

1. Why is the thirteenth chapter of First Corinthians so universally loved?
2. What factors tend to make us callous to human need?
3. What person, to you, most exemplifies Christian love?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

Plan for Class Session

The purpose of the lesson is to teach the nature of true love and to show how it may be practiced in everyday living. That purpose can be realized, not by talking in vague and general terms about it, but by showing exactly how it transforms character and expresses itself in concrete situations.

You will, of course, point out that love in the Christian sense is not the same thing as romance or sentiment. Christian love is something broader than that; it is good will toward others, co-operation with others, mutual helpfulness. Christian love cannot be limited to one's own family circle, or even to one's own group, class, nation, or race; it is all-inclusive, universal.

But since the primary interests of intermediates are necessarily limited to the family, the gang, the school, the local church, and the community, they must practice love, if they are to practice it at all, in these areas. Be specific, therefore, about what love means in the home. For example, what does love in the home have to do with the way one leaves the bathtub? What does it have to do with leaving one's clothes spread all over the room, with the use of the radio, with being on time to meals, and with all everyday habits in the home? Be specific about what love means in one's own gang or crowd. For example, what does love have to do with playing according to the rules of the game, with being on time for social engagements, with smoothing over embarrassing situations? Be specific about what love means in school. What does it have to do with cheating on examinations, with annoying the teacher, or with abusing school property? Be specific about what love means in the community life. What does it have to do with trespassing on other people's property, with spitting in public places, with riding a bicycle on the sidewalks? If you say that love expresses itself in these ways, you will reach the pupils where they are.

By all means emphasize the idea that the practice of love, instead of subtracting from one's happiness, adds to it. Those persons who love their fellow men get the most happiness out of life. Love is able to lessen sorrow, ease burdens, relieve strain. It is also able to increase pleasure and intensify joy. Nothing is more conducive to happiness

than the consciousness of being right with God and right with men.

Psychology supports religion at this point. The psychologists and psychiatrists are all agreed that anger, hate, and fear are destructive of human happiness and health of a person. But love, on the other hand, makes for physical health, mental alertness, and spiritual vigor.

Have the pupils read aloud in the classroom 1 Corinthians 13. The King James Version is perhaps the most beautiful version of it; but if it is read in that version, have the word "love" substituted for "charity," and point out that the word "charity" today has acquired a meaning different from that which it had when the King James Version was produced.

Truth in Action

Love always expresses itself in action. Point out that when one person loves another he always wants to do something for him, or to give something to him. Ask your pupils to tell how they know that their parents love them. Could they believe in parental love if their parents told them they loved them but never showed love in action? Can God believe that we love him, when we say that we do, if we do nothing to demonstrate our love? What can we do to demonstrate our love?

This lesson affords an excellent opportunity to teach intermediates the necessity for making their own contributions to the local church. We give to God through our churches. It is not sufficient for the head of the family to make a contribution to the church; each member of the family should give out of his own allowance or earnings something to evidence his love for God.

Have you read Archibald Rutledge's little book called *Life's Extras*? If not, get a copy and read it. Recommend it to your pupils, or tell them the gist of it. It is a fine treatment of love in action.

It would be fine for your class to undertake some special project for the church or for the community at this time. Perhaps the church building needs a thorough spring cleaning. Could not the intermediates do the job, or at least assist with it? Perhaps the church needs new hymnals, a service flag, or something else. Could not the intermediates supply the need, or at least launch a movement which would enlist the aid of others in supplying it?

For the true and false test in *Intermediate-Senior Class*, the following are the correct answers: (1) false; (2) false; (3) false; (4) true; (5) true; (6) false; (7) true; (8) false.

Paul Encourages the Corinthians

2 Corinthians 4: 1—5: 21

2 Corinthians 4: 5, 16-18; 5: 1, 5-8, 14-19

4: 5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

5: 1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

KEY VERSE: *Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.—2 Cor. 8: 9*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

Like other preachers, Paul shifted from one emphasis to another during the twenty years of his missionary work. His first recorded sermon, after starting from Antioch, was built along the lines one would have heard on any Sabbath in the synagogue (Acts 13: 14 ff.). Ten or fifteen years later, when he addressed the elders from Ephesus (Acts 20), there was a personal tenderness born of hardships he had encountered. His first letters, First and Second Thessalonians, written about A.D. 52, dealt with practical questions that had arisen in the church at Thessalonica. They were followed a few years later by letters having a doctrinal emphasis (Galatians, Romans, First and Second Corinthians). His prison letters (Philemon, Colossians, Ephesians, and Philippians) followed another five years later (A.D. 62 and 63). They were, in the main, very personal and dealt with problems of Christian living. Last he wrote some pastoral letters to Timothy and Titus, young missionaries serving under his direction. These were filled with advice to the young workers and with concrete instruction for organizing and promoting their work. As we read the pastoral letters

we see clearly that he is preparing to pass the burden on to younger shoulders.

Paul's Opinions on Religion

Referring more definitely to the group of doctrinal letters of which First and Second Corinthians are a part, we assume that after ten years of preaching in many lands and of observing the success and failures of the gospel, Paul had reached a conclusion that a definite body of belief on the part of all Christians was desirable. Although there is no record of his formulating a creed, much less subscribing to one, the Corinthian letters are filled with expressions of opinion which show plainly that he knew his Bible and his Christ, and had thought his religion through to the end. He does not speak as one who has merely familiarized himself with the points of doctrine, but rather as a man of creative mind who is discovering doctrine as he goes, and who knows well how to distinguish between the essential and the nonessential in religion.

Testimony of Paul

In the fourth and fifth chapters of Second Corinthians before us today, Paul is undertaking to encourage persons who, like himself, have seen hardship along the Christian way. As is indicated later in the epistle, he speaks out of his own hard experience (2 Cor. 11: 24 ff.). He knew the rich meaning

of suffering, having set as one of the goals of his life a sincere fellowship with Christ, the suffering Saviour (Phil. 3: 10); he had consecrated even his handicaps to the glory of Christ (2 Cor. 12: 8 ff.).

Particularly in the first letter to the Corinthians, the apostle is in the role familiar to many ministers of the gospel, who find their work torn by dissension and by malicious interference on the part of jealous rivals. The portion of the discord that had not been thus fomented was the result of factional tendencies which seemed ingrained in the lives of his readers. He tried to prevail upon them all to speak the same thing (1 Cor. 1: 10). And he found a shocking indifference among them to simple morality (1 Cor. 5: 1), in face of which the church was puffed up and boastful. Instead of setting a high example, they were not as good as the Gentiles, he charged.

During the hard days when the church was new and had no generally accepted moral and doctrinal standards, the situation Paul found at Corinth was in varying degrees evident wherever the new religion had sprung up.

Answering Critics

The first sentence in the printed text (vs. 5) was probably, in part, Paul's answer to some who had criticized him. They had unjustly accused him of using

high-handed methods, to which he answered by declaring the selfless nature of his work among them. The authority he had claimed was not of himself, but of Christ. He himself was not only God's servant, but the servant of the Corinthian church "for Jesus' sake." The importance Paul attached to his own ministry had been an inspiration to other Christian leaders. So he wrote to the Corinthians of the price he had voluntarily paid for his leadership. He said he carried in his body the "dying of the Lord Jesus" (2 Cor. 4: 10).

Perhaps those who accused him of taking the rule of the churches in his own hand were not altogether in error. For it must be remembered that he was a pioneer missionary, carrying the heavy load before other leaders had been discovered and enlisted in sufficient numbers to distribute responsibility among many persons. Furthermore, the utterly pagan background of many of the new Christians made it unwise to give them too much responsibility without a strong hand to aid and, if need be, to intervene. This has been a common situation in new mission fields.

Wearing Out the Body

Not only was Paul strong for service, but, he assured the Corinthians, as his physical body wore away he could see victory and glory ahead. "He which raised up the Lord Jesus shall raise up us also," he said. Even as the body grew weak through toil and suffering he could feel the "inward man" growing stronger.

After all, "the light affliction" is but for a moment, he said, and pays off in future glory. The item of real concern is not the temporal or temporary but the eternal.

It ought to be noted that Paul had little in common with saints of a later date who sought persecution. Tradition says that Andrew pleaded with a proconsul to crucify him. Paul, on the other hand, protected himself and conserved his energy when he could do it consistently. But finally, as in the case of Jesus, there came a time with Paul when he felt that the program of God called for a deliberate course of suffering, and he did not hesitate to take it. He went to Jerusalem knowing that "bonds and afflictions" were awaiting him there (Acts 20: 22-23).

Suffering in the Christian Life

Whatever physical discomfort was necessary in the performance of his duty toward God, Paul was ready to encounter; and he gladly paid the price, with his eyes fixed upon the great goal. His suffering was never an end in itself.

Paul's statement in 2 Corinthians 5: 1 calls for an answer to the question, "Do men live vicariously when there is no ultimate reward anticipated?" Or, "Is it human nature to reach out for the 'far-off interest of tears'?" The question has been debated at length and often. Paul could not be accused of dickerings with God for added bliss in heaven. But he was never the least doubtful that the rewards of heaven would more than compensate for his hardships here. He had a conviction that while he was here on earth he was absent from the Lord. For his own joy he preferred to be absent from the body and present with the Lord. He expresses the same thought in his letter to the Philippians (1: 22 ff.). He preferred to go, he said; but for their sakes he wished to remain.

New Life in Christ

With all of its hardships, Paul regarded the Christian life as a glorious adventure. Verses 14-19 in the lesson text are full of profound thoughts that fired his own soul with enthusiasm. Verse 17 is the key to the passage and to Paul's amazing life.

What does it mean to be a Christian? Here is the answer of one who by his training, experience, and achievements is qualified to speak—"If any man be in [in union with] Christ, he is a new creature [a new being]." Such union with Christ was more than a glittering promise of future goodness and victory; it was an accomplished fact here and now. Christ put eternal life in the past and present tense as well as the future, declaring that believers "have passed" from death into life (John 5: 24). The Christian is *already* a new creature, said Paul.

Raised in Christ

The divine process starts with death (vs. 14). The death of Jesus is in one sense symbolic of a dead race of men; his resurrection is a means of resurrection for all who will accept the free gift of life (vs. 15). In all this Paul was thinking and speaking of great spiritual facts, not concerned with the flesh-life, which is here today and gone tomorrow, but with the eternal life of the spirit. Even Christ in the flesh is no more, and yet by his own statement he is forever alive (Rev. 1: 18).

An act of divine grace is back of man's marvelous salvation. God not only reconciled us to himself by Christ but made us ministers of reconciliation. So our message to a world of dead men is that through Christ they may have forgiveness, and eternal life in him. This is the meaning of the Christian life.

ADULT TEACHER

By Howard K. Williams



Things had not been going well in the church at Corinth, and Paul was becoming anxious about its future. So, from Ephesus, he wrote his great letter known to us as First Corinthians and sent it to the church by the hand of Titus. Then worse rumors came. Bigoted Jewish Christians had gone to Corinth and had succeeded in getting many Christians, newly won from heathenism, confused about Christian doctrine. Some had hinted that Paul was not a real apostle after all, and had gone so far as to suggest suspicions about the offerings he had taken for the Jerusalem church. They had inferred that his letters were brave enough, but that *in person* he was mean in appearance and cowardly when he came face to face with people. The situation was becoming desperate. "Poor Paul! This was his thanks for all he had done and suffered. Don't you forget this when you get little thanks for your efforts," writes J. Paterson Smyth.

Paul moved on from Ephesus to Troas, where several years before he had had his call from Macedonia. Now again he crossed the sea and went, probably, to Philippi. If he did go there, what a comfort it must have been to have fellowship again with the stalwart Philippian Christians! It was to Macedonia that Titus returned after taking the letter to the Corinthians, bringing with him new tidings of the church at Corinth.

So, pained in body and depressed in spirit, yet with a boundless faith in Christ and in his mission for Christ, Paul wrote the second letter to the Corinthians. In it he spoke of his ministry, of the offering for the poor, and of the validity of his apostolic authority. We can take but fragments of this letter for further remarks, but this background should be kept in mind.

Not Ourselves but Christ

No matter what anyone might say about him or his motives, Paul asserted that the basic concern of all his preaching and of his life was Christ, not himself. He drew his strength from Christ: "I can do all things through Christ which strengtheneth me" (Phil. 4: 13). He preached not himself but Christ and him crucified (1 Cor. 2: 2; 2 Cor. 4: 5).

Can we be sure that we do the same? Frequently our motives are so mixed that our love of approval determines the nature of our acts. Happy is the person

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

who loses himself in Christ. That we do not often reach this stage of Christian living is shown by the ease with which we become offended, or stop Christian service entirely. Paul proved what he said by his stalwart character, in spite of all opposition.

Steadfastness of Purpose

When a man has an ideal like Paul's, you can depend on him. But far too many Christians do not have an ideal like his. I have just passed the thirty-eighth year of my present and only pastorate. I have seen people come and go, for one excuse or another. Yet I have seen some—many, indeed—who were steadfast in purpose. The reason for the two groups is not far to seek. Mere nominal Christians have no inward strength. Genuine Christianity requires something deeper than external experiences.

"We faint not," says Paul. Yet, even as he wrote, he knew the meaning of pain. He was well aware of the fact that the human body is in a constant process of decay. He had his own "thorn in the flesh," which perhaps was pricking him severely. Nevertheless, he insisted, "the inward man is renewed day by day." Outward decay, but inner renewal! Pain and peril enough to kill a man of lesser mold, but through it all serenity of spirit and peace of soul!

Beyond the Present

Paul, how could you think that way? How could you be so brave, so persevering, so progressive, with all your burdens and anxieties? Paul himself tells us. He had the right perspective. He saw beyond the immediate present. He had a far vision.

1. "*For our light affliction.*" Is it a "light affliction" to suffer intense physical pain? Visit a hospital ward and see! But suppose such suffering works out some grand result, like Bunyan's *Pilgrim's Progress*, written in the Bedford jail; or John Milton's *Paradise Lost*, produced in total blindness; or the charming stories and poems of Robert Louis Stevenson, many of them written in bed; or the heartening poetry of Sidney Lanier, who died of tuberculosis at thirty-three. In the long vision, "he lives long who lives well." In the final analysis, we measure a life, not by years, but by achievements. Jesus lived thirty-three years and gave us the Christian gospel. Some people live out their natural lives and leave nothing but a curse. We triumph only when our inward man is renewed day by day.

Paul, how could you be so brave? He answers, "We look not at the things

which are seen, but at the things which are not seen." In life, in death, the most important realities cannot be seen. We can see the face of a friend, but the quality that makes the friend cannot be seen; it lies in the heart. Nothing lasts but character and the qualities of character. Fruits of character you may see, but character is the unseen quality of soul. Keep your eye on that! Not what happens to you, but what you do with what happens to you, is the thing that counts. Not the unkind word or act directed against you, but what you do with it, is the thing that really matters to you.

2. "*For we know.*" "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Paul was not so engrossed with the present as to forget the future. He neither ignored the future nor was deluded by it. He knew that someday he would lay down his poor, pain-ridden body, would relinquish forever his few material possessions, in order that he might gain an eternal habitation. So he did not faint. Paul, the homeless missionary, looked forward to a heavenly home. And to be with the Lord would be home, indeed.

"Where do you live, little girl?" a policeman asked a little child who was lost. "With Mamma," sobbed the little girl. "Where does Mamma live?" he persisted. "She lives with Papa," said the child. "Well, where does Papa live?" he asked. "Why," she said in wonder, "they both live with me." What a commentary on the fine home she came from! Home is not so much a place as a personal relationship.

3. "*For the love of Christ constraineth.*" Still we have not reached the depths of Paul's strength. "The love of Christ constraineth"; it forces, pushes, compels. There is no stronger power than love. Love is the most compelling taskmaster. We do for love what we never would do for fame or money. No amount of money could be used to compute a mother's care for her child.

Because Christ inspires us, we want to be like him. He died for all, that we might no longer live selfishly, but as he lived.

4. "*If any man be in Christ.*" This, then, is the climax of the Christian's hope: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." And this is the heart of this Christian gospel: "God was in Christ, reconciling the world unto himself, . . . and hath committed unto us the word of reconciliation."

Stating the Case

Someone has pointed out that God has supplied an answer for our every need. We hunger; he supplies food. We thirst; there is water. We have eyes; he supplies something to look at. We have ears; he gives us sounds to hear. Would he, therefore, have caused the hope of immortality to spring up in the human heart, if there were no possibility of satisfying that hope? Paul's answer would certainly be, "No." Paul's hope for heaven was so strong, his faith in its existence so real, that in one letter (Philippians) he says he is in "a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." Nevertheless, Paul declared that it seemed more needful to "abide in the flesh" for the Christians at Philippi who needed his leadership.

In his letter to the Corinthians, however, Paul develops his hope of immortality most fully. In 1 Corinthians 15 is one of the greatest statements on the subject of immortality ever written. Taking his cue from nature, Paul reminds us that a seed is a body containing life. When the seed is planted, the seed—or the body—dies, but the life itself is not destroyed. Instead, God gives it a "body as it hath pleased him, and to every seed his own body." The God who can do that, Paul would say, can be trusted to take care of our souls, when the body dies. But the Scripture with which we are particularly concerned in this lesson is 2 Corinthians 4—5. Let us study its message.

Developing the Idea

Let us start with Paul's conclusion in chapter 5, the Christian belief about Jesus. However a Christian may try to explain it, he believes with Paul that "God was in Christ, reconciling the world unto himself." Jesus himself said, "He that hath seen me hath seen the Father." This, then, is the starting place of our gospel.

Throughout these two chapters, Paul is discussing the thought of Christ in human life. Said he, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17).

When we give Christ the right of way in our lives, things become new. We have a new desire to live for Christ, instead of for self; we have a new

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

Plan for Class Session

Let us face the fact that the present lesson is difficult. It will not be easy to teach to intermediates. The thought of the apostle Paul is profound, and sometimes not altogether clear even to mature students. The added fact that the lesson text is necessarily brief and somewhat disconnected, increases the difficulty. Nevertheless, its important truths warrant your making a special effort. Read carefully, therefore, the presentation in *Intermediate-Senior Class* and be prepared to give a fuller discussion and more illustrations than the space of the quarterly permits.

Draw on the blackboard a large circle to represent the whole of life. Then draw a small circle within to represent earthly life. Within this smaller circle draw a number of still smaller ones to represent the plant kingdom, the animal kingdom, the mineral kingdom, the human kingdom, and the like. The circle representing the human kingdom will show graphically how persons live in several different worlds or kingdoms. Now draw through the circle representing persons a line dividing it into two parts, one considerably larger than the other. Thus you will show graphically that persons have two natures, a physical nature and a spiritual nature. The larger segment of the circle will represent the spiritual nature, which is more important than the physical nature, and which eventually emerges from the body to dwell in the larger area of spiritual things.

Having explained carefully the meaning of the circles, and answered any questions which may have been asked, erase the board.

Now draw several lines horizontally across it. Draw a number of tiny circles on the bottom line to represent things. On the line above draw a number of tiny circles to represent plants. On the next line above draw a number of small circles to represent animals. Still other circles drawn on the next line above will represent human beings. Call attention to the fact that human beings are able to affect, change, and rule over what is below them. Now raise this question: "Is it reasonable to suppose that there is above human life another area of life which in turn is able to affect, change, and rule over human destinies? At the very top of the board draw a circle to

represent God. The pupils may then see that an unseen God, from his place at the top of life, is able to modify and transform all life.

In case you have no blackboard to use in teaching this lesson, the same results can be had by taking to the class session several squares of heavy paper or pasteboard which can be tacked to the wall and marked with a heavy black pencil or with colored crayons. Such a procedure will hold the attention of the pupils and make clear to them the important truths of the lesson. Be certain to save sufficient time for the "Test Your Reading" and the "What's Wrong Here?" questions.

Truth in Action

To put the lesson into action, the pupils will want to know something of the technique by which spiritual power is brought into human life. There is no better way of explaining this than by using the radio as an illustration. If there is a broadcasting station near by, suggest that members of the class visit it. There they will see the announcer and the persons taking part on the program. People in their homes cannot see what is happening in the broadcasting station. Yet they can be made to laugh, or perhaps to cry, or perhaps to buy something, through what the unseen participants do and say. But a radio in the home can be turned off, or tuned to a different station. When that is done, what happens in the broadcasting booth has no effect whatever in the home.

It is somewhat like that with God and the unseen world about us. God is continuously broadcasting, but those who will not listen do not hear him. Call attention to the title of the book written by one of the members of Captain Eddie Rickenbacker's party, *We Thought We Heard the Angels Sing*. Is it not true that perhaps these men on tiny rafts in midocean did hear things from the unseen world because they were shut off from most of the seen world? We do not have to be lost at sea; we can "tune in" our spirits whenever we will.

Prayer is the technique by which we send our voices in praise and petition to the God of the unseen world. If we want to keep ourselves in contact with him, we must never neglect prayer.

Point out also that many people who listen to a radio program do not buy the things they are told to buy, or do the things suggested. With so many different suggestions it would be impossible to follow them all. Radio broadcasting differs in this respect from God's revelation of his will for us. Whatever God tells us to do, we should do.

interest in lost humanity; we have a new understanding of God's will; we have a new joy in our hearts.

We do not become perfect. Dr. Jesse Wilson has pointed out that the word "Christian" can be used both as a noun and as an adjective. Using it as a noun, we can say, "I am a Christian" when we give our hearts to Christ. But when we use it adjectivally, we still recognize that there is a need to become more Christian in the way we live. God not only creates the desire, but he also gives us the power to grow more Christ-like, if we will live close to him.

Paul describes also the help that comes from following Christ. "We are troubled," he writes, "on every side, yet not distressed; we are perplexed, but not in despair; persecuted but not forsaken; cast down, but not destroyed."

There is little enough of peace in the world, but a Christian lets God come in to give him inner peace. Even though we live in a chaotic world, we must not let chaos reign supreme. Faith in the abiding Christ can give a person something to depend on in a changing world.

Finally, Paul deals with the thought of life after death. "For we know," writes Paul, "that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Some students asked an old professor what he thought about heaven. His reply was, "I do not know half as much about heaven as I thought I did when I was a young man; but I am twice as sure of it." Paul was sure of heaven. For him it was not a light matter. "We must all appear," he says, "before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." But it is the judgment seat of Christ. And as we stand before that judgment seat now, we may, if we so desire, receive his love. Then, if we are willing to accept his forgiveness, we need have no fear of the judgment to come.

Here, then, are ingredients of a great hope. God was in Christ. Christ wants to live in us. If we will let him, he will give us poise for this life and peace in the life to come.

Discussing the Problem

1. What do you think Paul meant when he said that to us has been committed the word of reconciliation?
2. What other truths in these chapters seem to you necessary to emphasize?
3. How would you define the Christian hope?



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This unit was prepared to help primary children to grow in their knowledge of God as he is revealed in the life and teachings of Jesus.

STORIES OF JESUS By Bertha C. Anderson
It aims to help primary children become more like Jesus and to lead them to show a spirit of love to others.

BIBLE FRIENDS AND FRIENDS TODAY By Dorothy W. Meserve
Primary children will learn as they study this text that friendly living is God's plan for all people. They will want to play fair, to be dependable and friendly, and to share.

Planned by the Curriculum Committee of the Council on Christian Education of the Northern Baptist Convention. Approved for use in the Unified Program.

FOR JUNIORS

WORSHIPING GOD By Grace M. Smeltzer
To help juniors discover the true meaning of worship, and to lead them into a deeper fellowship with God.

WE WOULD SEE JESUS By Kate Payne Owens
One purpose of this course is to lay a foundation that will help juniors toward the experience of accepting Jesus as Lord and Saviour.

CHOOSING GOD'S WAY By Doris Clore Demaree
Through this unit juniors will discover the results of choices made in Bible times and since then by people who have lived in harmony with God's plans.

FOR JUNIOR HIGH

JESUS, THE GREAT LEADER By Mae Shane and Irene Jones
Presents Jesus' way of life, so that junior high pupils will make a decision to follow Christ and exemplify him in their daily living.

JESUS TAUGHT THEM, SAYING— By Ruth Schroeder
So guides intermediates in their study of Jesus' great teachings that they will accept him and practice his principles as their own standard of life.

THE CHRISTIAN'S GUIDE BOOK By Dorothy W. Pease
Shows junior high pupils that principles laid down in the Bible can provide the basis for solving the problems of boys and girls today.

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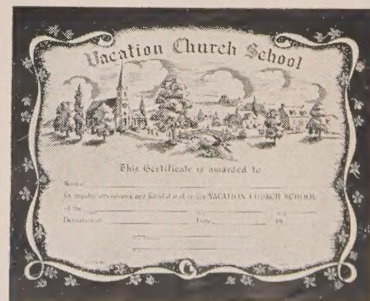
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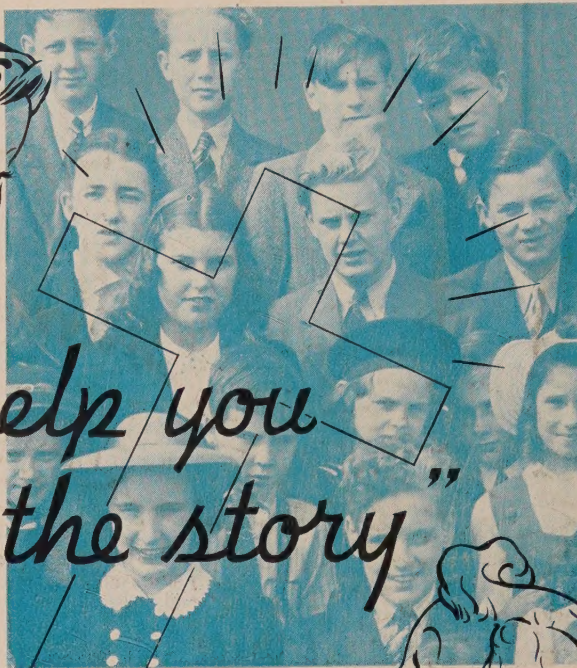
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